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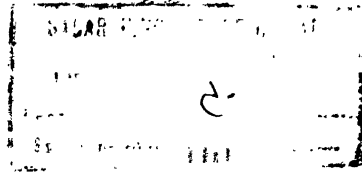
Last Part of the Holy Quran

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ھدیہ فیجلد آٹھہ آنے

عالمگیر تحریک قرآن مجید حیدرآباد۔ دکن

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انفن ٹون کیا چیز ہے ؟

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ساختہ

انفن ٹون مینو فیکچرنگ کمپنی

ھر جگہ فروخت ھوتا ھے

is	Kānat	كانت	are hardened enveloped	Ghulf	غلف
alone	Khalisah	خالصة	Hath cursed	La'ana	لعن
other	Dūn	دون	they are asking for a signal triumph	Yestaftihūna	يستفتحون
lonk, desire	Tammannaū	تمنوا	they know (to be the truth)	'arafū	عرفوا
never	Lan	لن	evil is that	bi'sa	بئس
for ever	Abadan	ابدا	grudgingly	Baghyan	بغيا
thou wilt find	Tajidinna	تجدن	bondmen	'ibād	عباد
greedist	Ahras	احرص	shameful	Muhin	مهين
each one of them would like	Yawaddu	يود	that which cometh after	Bimā wra'ā	بماوراء
to be allowed to lieved	Lauyu 'aummaru	لو يعمر	Prophets	Anbiyā'	انبيآ
year	Sanah	سنة	and hear	Wasmi'ū	واسمعوا
remove him	Muzazihahi	مزحزحه	we hear	sami'nā	سمعنا
seer, the all-seeing	Basir	بصير	we rebel	'asainā	عصينا
Gabriel	Jibril	جبريل	was made sink	Ushribū	اشربوا

95. But they will naver long for it, be cause of that which their own hands have sent before them. Allah is Aware of evil-doets.

٩٥ - ولن يتمنوه ابدا بما قدمت ايديهم والله عليم بالظلمين O

96. And thou will find them greediest of mankind for life and (greedier) then the idolaters Each one of them would lke to be allowed to to live a thousand years And to live a thousands years would by no means remove him for the doom. Allah is Seer of what tbey do.

٩٦ - ولتجدنهم احرص الناس على حيوة ومن الذين اشركوا يود احدهم لو يعمر الف سنة وما هو بمزحزحه من العذاب ان يعمر والله بصير بما يعملون O

Section 11

As a result of Isrealities' arrogance towards the holy messengers and the Scripture from Allah, the worship of calf was made to sink into their hearts

clear proofs	Baiyinas	بينت	we cused to follow	Qaffaina	قفينا
we supported him	Azydnahu	ايدناه	train of messenger	Rusal	رسل
the holy spirit	Ruh-ul-qudus	روح القدس	Jesus may peace be on him)	Isa	عيسى
cometh	Ja'a	جآء	son	Ibn	ابن
ye yourself desire not	La-tahwa	لا تهوى	Mary (may peace be her)	Maryam	مريم

نؤمن بما انزل علينا ويكفرون بما وراءه ق
وهو الحق مصدقا لما معهم ط قل فلم تقتلون
انبياء الله من قبل ان كنتم مؤمنين ○

that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Mohammad ﷺ): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?

٩٢ - ولقد جاءكم موسى بالبينت ثم
اتخذتم العجل من بعده وانتم ظلمون ○

92. And Moses came unto you with clear proofs (of Allah's sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.

٩٣ - واذ اخذنا ميثاقكم ورفعنا فوقكم
الطور ط خذوا ما اتينكم بقوة واسمعوا قالوا
سمعنا وعصينا ق واشربوا في قلوبهم العجل
بكفرهم ط قل بئسما يامركم به ايمانكم ان
كنتم مؤمنين ○

93. And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our World), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the Covnnant). Say (unto them):Evil is that which your belief enjoineth on you, if ye are believers.

٩٤ - قل ان كانت لكم الدار الاخرة
عند الله خالصة من دون الناس فتمنوا
الموت ان كنتم صدقين ○

94. Say (unto them): If they abode of Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death if ye are truthful.

not, ye grow arrogant, and disbelieve and some ye slay?

كم رسول بما لا تهوى انفسكم استكبر
تم ففريقا كذبتم و فريقا تقتلون O

88 And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.

٨٨ - و قالوا قلوبنا غلف بل لعنهم الله
بكفرهم فقليلا ما يؤمنون O

89 And when there cometh unto them a Scripture from Allah, confirming that in their possession—though before that they asking for a signal triumph over those who disbelieved—and when there cometh unto them that which they know (to be the Truth) they disbelieve therin. The curse of Allah is on disbelievers.

٨٩ - ولما جاءهم كتب من عند الله مصدق
لما معهم وكانوا من قبل يستفتحون على
الذين كفروا فلما جاءهم ما عرفوا
كفروا به فلعنة الله على الكفرين O

90. Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, gruding that Allah should reveal of His bounty unto whom He will of His bondmen. They have incurred anger upon angar. For disbelievers is a shameful doom.

٩٠ - بئسما اشتروا به انفسهم ان يكفروا
بما انزل الله بغيا ان ينزل الله من فضله على
من يشاء من عباده فباءو بغضب على
غضب وللكفرين عذاب مهين O

91. And when it is said uuto them: Believe in that which Allah hath revealed, they say; We believe in

٩١ - واذا قيل لهم امنوا بما انزل الله قالوا

gression—and if they came to you as captives ye would ransom them, where as there expulsion was itself unlawful for you–Believe ye in part of the Scripture and disbelieve ye in part thereof. And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.	فريقا منكم من ديارهم تظهرون عليهم بالاثم والعدوان ط وان ياتوكم اسرى تفدوهم وهو محرم عليكم اخراجهم ط افتؤمنون ببعض الكتب وتكفرون ببعض فما جزاء من يفعل ذلك منكم الا خزى فى الحيوة الدنيا ج ويوم القيمة يردون الى اشد العذاب ط وما الله بغافل عما تعملون ○
86. Such are those who buy life of the word at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.	٨٦ - اولئك الذين اشتروا الحيوة الدنيا بالاخرة فلا يخفف عنهم العذاب ولا هم ينصرون ○
87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire	٨٧ - ولقد اتينا موسى الكتب وقفينا من بعده بالرسل و اتينا عيسى ابن مريم البينت وايدنه بروح القدس ط افكلما جاء

they will be consigned	Yurraddūna	يردون	ye believe	Tu'minūna	تؤمنون
will not be lightened	Yukhaffafu	يخفف	one who does	Yaf'alu	يفعل
they will not have support	Yunsarūna	ينصرون	ignominy	Khizyun	خزى
			life	Hayāt	حيوة

83. And (remember) when We made a covenant with the Children of Israel (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.

٨٣۔ واذ اخذنا ميثاق بنى اسرآءيل لا تعبدون الا الله وبالوالدين احسانا وذى القربى واليتمى والمسكين وقولوا للناس حسنا واقيموا الصلوة واتوا الزكوة ثم توليتم الا قليلا منكم وانتم معرضون ○

84. And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).

٨٤۔ واذ اخذنا ميثاقكم لا تسفكون دمآءكم ولا تخرجون انفسكم من دياركم ثم اقررتم وانتم تشهدون ○

85. Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and trans-

٨٥۔ ثم انتم هؤلاء تقتلون انفسكم وتخرجون

82. And those believe and do good works: such are rightful owners of the Garden. They will abide therein.	٨٢ - والذين امنوا وعملوا الصلحت اولئك اصحب الجنة ۚ هم فيها خلدون ۝ ٩ ااع ٩

Section 10

The Isrealites were directed to worship none save Allah, to be good to parents, kindred orphans and needy; and to establish worship and pay the poor-due, as well as they were prohibited to shed blood or to turn people out of their dewellings. But the Isrealites permeated sins after sins and violated their covenant in every respect.

ye were witness	Tashhadūn	تشهدون	parents	Wālidain	والدين
ye support one another	Tazāharūna	تظهرون	kindred	Dhilqurbā	ذي القربى
sin	Ithm	اثم	orphans	Yatamā	يتمى
transgression	'Udwān	عدوان	needy	Masākin	مسكين
they came	Ya'tū	ياتوا	kindly	Husnan	حسنا
captives	Usārā	اسرى	ye slid back	Mu'ridūn	معرضون
ye would ransom	Tufādū	تفدوا	shed not the blood	Lā tasfikūna	لا تسفكون
unlawful	Muharram	محرم	homes	Diyār	ديار
expulsoin	Ikhrāj	اخراج	ye ratified	Aqrartum	اقررتم

٧٧- اولا يعلمون ان الله يعلم ما يسرون وما يعلنون ○

77. Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?

٧٨- ومنهم اميون لا يعلمون الكتب الا امانى وان هم الا يظنون ○

78. Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

النصف

٧٩- فويل للذين يكتبون الكتب بايديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت ايديهم وويل لهم مما يكسبون ○

79. Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them that they earn thereby.

٨٠- وقالوا لن تمسنا النار الا اياما معدودة قل اتخذتم عند الله عهدا فلن يخلف الله عهده ام تقولون على الله ما لا تعلمون ○

80. And they say : The fire(of punishment) will not touch us save for a certaian number of days. Say : Have ye received a covenant from Allah—truely Allah will not break His covenant—or tell ye concerning Allah that which ye know not?

٨١- بلى من كسب سيئة واحاطت به خطيئته فاولئك اصحب النار هم فيها خلدون ○

81. Nay, but whosoever hath done evil and his sin surroundeth him: such are righful owners of the Fire; they abide therein.

dead to life and showeth you His portents so that ye may understand.

الموتى و يريكم ايته لعلكم تعقلون ○

74. Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.

۷۴ - ثم قست قلوبكم من بعد ذلك فهى
كالحجارة او اشد قسوة ۚ وان من الحجارة لما
يتفجر منه الانهر ۚ وان منها لما يشقق فيخرج
منه الماء ۚ وان منها لما يهبط من خشية الله ۚ
وما الله بغافل عما تعملون ○

75. Have ye any hope that they will be true to you when a party of them used to listen to the Word of Allah, then used to change it, after they had understood it, knowingly?

۷۵ - افتطمعون ان يؤمنوا لكم وقد كان
فريق منهم يسمعون كلام الله ثم يحرفونه
من بعد ما عقلوه وهم يعلمون ○

76. And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it,? Have ye then no sense?

۷۶ - واذا لقوا الذين امنوا قالوا امنا ۚ
واذا خلا بعضهم الى بعض قالوا اتحدثونهم
بما فتح الله عليكم ليحاجوكم به عند ربكم
افلا تعقلون ○

hearsay fancies	Amāniy	امانى	fear	Khashyah	خشية
woe	Wail	ويل	have you any hope	Taṭma'ūna	تطمعون
they may purchase	Liyashtarū	ليشتروا	they listen	Yasma'ūna	يسمعون
umbered	Ma'dūdah	معدوده	they change	Yuḥarrifūna	يحرفون
breaks, goes against	Yukhlifu	يخلف	you tell (prate)	Tuḥaddithū-na	تحدثون
nay	Balā	بلى	disclosed	Fataḥa	فتح
evil	Saiyi'ah		they may contend	Yuḥājjū	يحاجوا
surrounded	Aḥātat	احاطت	they keep hidden	Yusirrūna	يسرون
sin	Khaṭī'ah	خطيئة	they proclaim	Yu'linūn	يعلنون
			unlettered folk	Ummiyūna	اميون

72. And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.

٧٢- واذا قتلتم نفسا فادرءتم فيها ط والله مخرج ما كنتم تكتمون ج

73. And We said: Smite him with some of it. Thus Allah bringeth the

٧٣- فقلنا اضربوه ببعضها ط كذلك يحى الله

what (cow) she is. Lo! cows are much alike to us; and lo! if Allah wills, we may be led aright.	البقر تشبه علينا ۚ وانا ان شآء الله لمهتدون ○
61. (Moses) answered: Lo He saith Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.	٧١ قال انه يقول انها بقرة لا ذلول تثير الارض ولا تسقي الحرث مسلمة لا شية فيها ۚ قالوا الئن جئت بالحق ۚ فذبحوها وما كادوا يفعلون ○

Section 9

The Isreaelites had indulged themselves in vices, and not withstanding some miraculous warnings they did not mend their ways but rather devoted themselves to infringing of Divine laws with greater enthusiasm.

strong (worse)	Ashadd	اشد	you disagreed	Iddāra'tum	ادرءتم
hardness	Qaswah	قسوة	one who brings forth	Mukhrij	مخرج
gush	Yatafajjaru	يتفجر	bringeth the dead to life	Yuhyi	يحيي
split asunder	Yashshaqqaqu	يشقق	dead	Moutā	موتى
which	Lamā	لما	showeth	Yuri	يري
fall down	Yahbitu	يهبط	hardened	Qasat	قست

في السبت فقلنا لهم كونوا قردة خاسئين O ع

said unto them: Be ye apes, despised and hated!

٦٦ فجعلناها نكالا لما بين يديها وما خلفها وموعظة للمتقين O

66. And We made it an example to their own and to succeeding generations, and an admonition to the Godfearing.

٦٧ - واذ قال موسى لقومه ان الله يامركم ان تذبحوا بقرة ط قالوا اتتخذنا هزوا ط قال اعوذ بالله ان اكون من الجاهلين O

67. And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!

٦٨ - قالوا ادع لنا ربك يبين لنا ماهي ط قال انه يقول انها بقرة لا فارض ولا بكر ط عوان بين ذلك ط فافعلوا ما تؤمرون O

68. They said! Pray for us unto thy Lord that He make clear to us of what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.

٦٩ - قالوا ادع لنا ربك يبين لنا ما لونها ط قال انه يقول انها بقرة صفراء فاقع لونها تسر النظرين O

69. They said Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered. Lo! He saith; Verily she is a yellow cow. Bright is her colour, gladdening beholders

٧٠ - قالوا ادع لنا ربك يبين لنا ما هي لا ان

70. They said: Pray for us unto thy Lord that He make clear to us

watereth	Tasqi	تسقى	gladdening	Tasurru	تسر
tilth, field	Harth	حرث	beholders	Nāzirīn	نظرين
whole	Musllamah	مسلمة	are alike	Tashābahu	تشبه
mark	Shīyah	شية	(he) wills	Shā'a	شآء
now	Al-ān	الآن	those who are aright	Muhtadūn	مهتدون
thou bringest	Ji'ta bi...	جئت بـ	unyoked	Dhalūl	ذلول
they were not about to	Mā kādū	ما كادوا	plougheth	Tuthīru	تثير

63 And ([illegible] Isreal) when We made a covenant with you and caused the Mount to tower above you, (saying):Hold fast that which We have given you and remember that which is therein, that ye may ward off (evil).

٦٣- واذ اخذنا ميثاقكم ورفعنا فوقكم الطور ط خذوا مآ اتينكم بقوة واذكروا ما فيه لعلكم تتقون ○

64 Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers

٦٤- ثم توليتم من بعد ذلك ع فلولا فضل الله عليكم ورحمته لكنتم من الخسرين ○

65 And ye know of those of you who broke the Sabbath, how We

٦٥- ولقد علمتم الذين اعتدوا منكم

ye sacrifice	Tadhbahū	تذبحوا	hold	Khudhū	خذوا
cow	Baqrah	بقرة	firmness	Qūwah	قوة
redicule	Huzuwa	هزوا	ye turned away	Tawallaitum	توليتم
foolish, ignorant	Jāhilīn	جهلين	grace	Fadl	فضل
make clear	Yubaīyin	يبين	mercy	Rahmah	رحمة
what she is	Mā hiya	ماهى	they transgressed, broke	I'tadau	اعتدوا
with calf, too old	Fārid	فارض	Sabbath	Sabt	سبت
immature	Bikr	بكر		Qiradah	قردة
middle aged	'Awān	عوان	losers	Khāsi'īn	خاسئين
between	Bain	بين	example	Nakāl	نكال
ye are commanded	Tu'marūn	تؤمرون	before (to their own)	Baina yadai	بين يدى
colour	Laun		after (succeeding generations)	Khalf	خلف
yellow	Safrā'	صفراء	admonition	Mau'izah	موعظة
bright	Fāqi'	فاقع	commandeth	Ya'muru	يامر

That was because they disbelieved in Allah's revelations and slew the Prophets wrongfully. That was for their disobedience and transgression.	عليهم الذلة والمسكنة وباء وبغضب من الله ذلك بانهم كانوا يكفرون بايت الله ويقتلون النبين بغير الحق ذلك بما عصوا وكانوا يعتدون ○
62. Lo! those who believe (in that which is revealed unto thee, Muhammad ﷺ) and those who are Jews, and Christians, and Sabaeans—whoever believeth in Allah and the Last Day and doeth right—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve	٦٢ - ان الذين امنوا والذين هادوا والنصرى والصابين من امن بالله واليوم الاخر وعمل صالحا فلهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون ○

Section 8

The hesitation of Isreaelites to sacrifice the cow.

Yahzanūn	they grieve	يحزنون	who are jews	Hādū	هادوا
Mīthāq	covenant	ميثاق	christain	Naṣārā	نصرى
Rafa'a	caused to tower, raised	رفع	sabaens	Sābi'īn	صابئين
Tūr	name of a mount	طور	reward	Ajr	اجر

just	Haqq	حق	because they	Bi-annahum	بانهم
they dis-obeyed	'Aasau	عصوا	they slew	Yaqtulūn	يقتلون
they trans-gressed	Ya'tadūn	يعتدون	Prophets	Nabiyīn	نبين
			without	B'ghair	بغير

60. And when Moses asked for water for his people, We said: Smite with they staff the rock. And ther gushed out thereform twelve springs (so that) each tribe knew their drink ing-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.

٦٠۔ واذ استسقے موسی لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا قد علم كل اناس مشربهم كلوا واشربوا من رزق الله ولا تعثوا فى الارض مفسدين ○

61. And when ye said: O Moses We are weary of one kind of food; so call upon they Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumber; and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah.

٦١۔ واذ قلتم يموسى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها قال اتستبدلون الذى هو ادنى بالذى هو خير اهبطوا مصرا فان لكم ما سالتم وضربت

Section 7

A change from the pleasures of the twelve springs of Moses (May peace be on him), to the sorrowful out-comings of city life.

herbs	Baql	بقل	asked water	Istasqā	استسقى
cucumbers	Qiththā'	قثاء	strike, smite	Idrib	اضرب
corn	Fūm	فوم	rod, staff	'Asā'	عصاء
lentils	'Adas	عدس	Burst forth gushed out	Infajarat	انفجرت
onions	Basl	بصل	twelve	Ithnata 'ashrata	اثنتا عشرة
you ask for a change	Tastabdilūn	تستبدلون	springs	'Ainan	عينا
lower	Adnā	ادنى	men, tribe	Unās	اناس
settled country, city	Misr	مصر	Drink place	Mashrab	مشرب
ye demand	Sa'altum	سألتم	drink	Ishrabū	اشربوا
were stamped	Duribat	ضربت	do not become	Lā-ta'thau	لا تعثوا
humiliation	Dhillah	ذلة	call, ask	Ud'u	ادع
helplessness, wretchedness	Maskanah	مسكنة	bring forth	Yukhrij	يخرج
they earned, were visited	Bā'ū	باءو	grows	Tunbitu	تنبت

we see Allah plainly; and even while ye gazed the lightning seized you.

اللہ جهرة فاخذتكم الصعقة وانتم تنظرون ○

56. Then We revived you after your extinction that ye might give thanks.

٥٦- ثم بعثنكم من بعد موتكم لعلكم تشكرون ○

57. And We caused the white cloud to overshabow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you. They wronged Us not, but they did wrong themselves.

٥٧- وظللنا عليكم الغمام وانزلنا عليكم المن
والسلوى ط كلوا من طيبت ما رزقنكم وما
ظلمونا ولكن كانوا انفسهم يظلمون ○

58. And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sin and will increase (reward) for the right-docrs.

٥٨- واذ قلنا ادخلوا هذه القرية فكلوا
منها حيث شئتم رغدا وادخلوا الباب سجدا
وقولوا حطة نغفر لكم خطيكم وسنزيد
المحسنين ○

59. But those who did wrong chang d the word which had been told them for another saying and We sent down upon the evil-doers wrath from Heaven for their evildoing.

٥٩- فبدل الذين ظلموا قولا غير الذي قيل
لهم فانزلنا على الذين ظلموا رجزا من السماء
بما كانوا يفسقون ○

50. And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

٥٠۔ واذ فرقنا بكم البحر فانجينكم واغرقنا ال فرعون وانتم تنظرون ○

51. And when We did appoint for Moses forty nights (of solitude) and then ye chose the calf, when Moses had gone from you, and were wrongdoers.

٥١۔ واذ وعدنا موسى اربعين ليلة ثم اتخذتم العجل من بعده وانتم ظلمون ○

52 Then, even after that we pardoned you in order that ye might give thank.

٥٢۔ ثم عفونا عنكم من بعد ذلك لعلكم تشكرون ○

53. And when We gave unto Moses the Scripture and the Criterion (of right and wrong), that ye might be led aright.

٥٣ واذ اتينا موسى الكتب والفرقان لعلكم تهتدون ○

54. And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves That will be best for you with your Creator and He will relent towards you. Lo! Heis the Relenting, the Merciful.

٥٤۔ واذ قال موسى لقومه يقوم انكم ظلمتم انفسكم باتخاذكم العجل فتوبوا الى بارئكم فاقتلوا انفسكم ذلكم خير لكم عند بارئكم فتاب عليكم انه هو التواب الرحيم ○

55. And when ye said: O Moses We will not believe in thee till

٥٥۔ واذ قلتم يموسى لن نومن لك حتى نرى

we will increase	Sanazīdu	سنزيد	Gate	Bāb	باب
rightdoers	Muhsinīn	محسنين	with prostration	Sujjadan	سجدا
changed	Baddala	بدل	say	Qūlū	قولوا
wrath	Rijzan	رجزا	repentance	Hittatun	حطة
doing evil	Yafsuqūn	يفسقون	we will forgive	Naghfir	نغفر
			sins	Khatāyā	خطايا

47. O childern of Israel! Remember My favour wherewith I favoured you aud how I preferred you to (all) creatures.

٤٧- يبني اسرآءيل اذكروا نعمتي التي انعمت عليكم واني فضلتكم على العلمين ○

48. and guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it,nor will they be helped.

٤٨- واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولا هم ينصرون ○

49. And remember when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: That was a tremendous trial from your Lord.

٤٩- واذ نجينكم من ال فرعون يسومونكم سوء العذاب يذبحون ابناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم ○

until	Ḥattā	حتى	forty	Arba'īn	اربعين
we see	Narā	نرى	nights	Lailatan	ليلة
plainly	Jahrah	جهرة	calf	'Ijl	عجل
thunder, lightning	Ṣā'iqah	صعقة	we pardoned	'Afaunā	عفونا
we revive you	Ba'athnākum	بعثناكم	you might give thanks	Tashkurūn	تشكرون
we overshadowed	Ẓallalnā	ظللنا	we gave	Ātainā	اتينا
white cloud	Ghamām	غمام	criterion	Furqān	فرقان
a kind of white substance, sweet in taste	Mann	من	you might be led aright	Tahtadūn	تهتدون
quails	Salwā	سلوى	you have wronged	Ẓalamtum	ظلمتم
eat	Kulū	كلوا	choosing	Ittikhādh	اتخاذ
good things	Ṭaiyibāt	طيبت	Turn in penitence	Tūbū	توبوا
they did not harm us	Mā ẓalamūnā	ما ظلمونا	Creator	Bāri'	بارئ
they did harm	Yaẓlimūn	يظلمون	kill	Uqtulū	اقتلوا
enter	Udkhulū	ادخلوا	best	Khair	خير

Section 6.

The miserable condition of Isrealites under Pharoah's (فرعون) rule, and afterwards the vorious Divine favours that were showered on them are mentioned.

slaying	Yudhabbihūna	يذبحون	I preferred	Faddaltu	فضلت
sons	Abnā'	ابناء	avail	Tajzi	تجزى
sparing	Yastahyūna	يستحيون	will be accepted	Yuqbalu	يقبل
women	Nisā'	نساء	Intercession	Shafā'ah	شفاعة
trial	Balā'	بلاء	will be taken	Yu'khadhu	يؤخذ
we parted	Faraqnā	فرقنا	compensation	'Adl	عدل
Sea	Bahr	بحر	they will be helped	Yunsarūn	ينصرون
we rescued	Anjaina	انجينا	afflicting	Yasūmūn	يسومون
we drowned	Aghraqnā	اغرقنا	dreadful	Sū'	سوء
you were looking	Tanzurūn	تنظرون	we delivered	Najjainā	نجينا
we made a treaty	Wa'adnā	وعدنا	people, folk	Āl	آل
Moses م	Musā م (May peace be on him)	موسى م	Pharaoh	Fir'aun	فرعون

THE
INSTRUCTIVE TRANSLATION
OF THE
HOLY QURĀN

By the

Alamgir Tahreek-e-Quran Majeed.

Started by

ABU MUHAMMAD MUSLEH

HYDERABAD-Dn.

Soofi, Pindi Bahauddin, Punjab, April 1935.

It is evident that the present age is surrounded by an irreligious atmosphere. Western education and its effects have thrown young men a long distance from the sphere of religion.

The need is rightly felt for an organ to promulgate the teachings of the Holy Quran. A quarterly journal has been started under the editorship of Moulana Abu Mohammad Musleh.

The articles are highly interesting and suited to the needs of the time. Without any religious prejudice and opposition the Quranic World reveals Islam and Islamic beauties to the world, and this is the sole object of the Journal.

At the end of the journal the principles and rules of translation of the Holy Quran into English, are also given. For making westernised minds acquainted with the Islamic world we think no better magazine has come into existence. A periodical of this sort is urgently needed in these times. We strongly recommend this journal to every young man who knows English as he is sure to be benefited by it.

The Muslim Review, Lucknow, June 1935.

The need for a closer and more comprehensive study of the Quran being in our opinion imperative, we naturally welcome the appearance of a periodical of which the aim is to promote the study of the Quran. The exposition and annotation of the Quranic verses are very interesting and instructive. Such an addition to the Islamic periodicals is most urgently wanted and we request those who are interested in the grand and noble work to make this quarterly journal a monthly magazine. The promulgation of the Quranic teachings in the most popular language of the day consonant with the modern spirit of knowledge is an inestimable service to Islam, calculated to render a valuable contribution to religious thought. We trust that the commentaries and translations of the Holy Book would be free from contentious sectarian interpretations. We warmly welcome the advent of this quarterly and recommend it to all those who are interested in the spread of Islam.

A FEW OPINIONS

Raiyyat, Hyderabad, 22nd April, 1935.

Moulvi Abu Mohommad Musleh the founder of the Universal Quranic Movement in Hyderabad has issued a quarterly magazine in English which is now before us.

The periodical is divided into two main parts. One half contains articles about the Quran and Islam. The other half is devoted to the translation of the Quran. Before the translation of each Surah, a vocabulary is given explaining the difficult words with their English synonyms.

In our opinion such a direct study of the Quran is most urgently needed for a proper understanding of the Islamic point of view about life and the universe. Most people eagerly study the Tafseers, Ilmul-Kalam and Deeniyat, but they do not take the trouble of grasping the Quranic teachings directly from the Quran. The attempt of Moulvi Abu Mohammad Musleh is praiseworthy as he has turned the religious interest of people towards the Holy Quran.

Shari, Rangoon, 20th April, 1935.

For a long time the need has been felt of an English magazine or news-paper edited by Muslims which would promulgate the knowledge and sacred teachings of the Quran amongst the members of other nations. It is a matter of much gratification that Hyderabad by persistent effort has fulfilled this need by issuing a quarterly journal under the title of 'The Quranic World'.

We have received the first number which contains twenty eight pages royal octavo size. The articles are from well known literary writers. The learned editor in his editorial note has explained that the propagation of the Quranic teachings and filling the minds of non-Muslims with a correct knowledge of Islamic religion, is the sole object in view. Apart from its literary merit, the Journal claims to present a true knowledge of the Quran.

religions based upon a book which has been preserved unaltered for over thirteen centuries, and illustrated by the life and actions of the historic personality of the Prophet, its basic principles and ideals are to an eminent degree, clear, definite and rational. Its emphasis on the unity of God has given it a catholic and comprehensive outlook which views all great prophets as divine messengers proclaiming the same truth, and on the practical side, a strength and solidarity based on a real and abiding sense of human brotherhood. No other religion has within the lifetime of its founder welded together the ignorant and warring tribes of a country and no other religion has raised their level of culture and inspired them with an energy and enthusiasm which transformed three continents within a century of its birth. In the words of the Quran, "He it is who sent his Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions though the ploytheists may be averse (Ch. IX v. 33).

And again, "and they say: Be Jews or Christians; you will be on the right course. Say: Nay (we follow) the religion of Abraham the upright one and he was not one of the polytheists."

"Say: 'We believe in Allah and (in) that which has been revealed to us, and in that which was revealed to Abraham, Ishmael and Isaac and Jacob and the tribes and (in) that which was given to Moses and Jesus and (in) that which was given to the prophets from their Lord; we make no distinction between any of them and to Him do we submit.' If then they believe as you believe in Him, they are indeed on the right course and if they turn back, then they are only in great opposition; so Allah will suffice you against them and He is the Hearing, the Knowing."

"Receive the baptism of Allah, and who is better than Allah in baptising, and Him do we serve." (Ch. II vs. 135—8).

everypoint of view and I would never forget the day when I believed Islam to be the perfect and true religion of Allah."

Moulana Abu Musleh, the founder of the Quranic Movement delivered a speech at the wireless radio station Hyderabad, on " The Quran and the Life of the Prophet," The speech was a brief appeal to Muslims to pay earnest attention to the Quran.

The following remarks of his deserve careful perusal :—

"The main part of the life of the Prophet was that period of time in which the Quran was revealed to him. When he attained the age of forty, he received the first revelation in the cave of Hira. That was the time when he was entrusted with the mission of preaching. The whole of the Quran was revealed to him within a period of twenty-three years, after which occurred the demise of the Prophet "

"When Mecca was conquered, the good tidings of the Holy Book were given to the world, and the Prophet on the occasion of the farewell pilgrimage, preaching to the enormous throng of pilgrims entrusted the same Holy Book to them as a guidance to mankind "

"When people enquired of Lady Ayesha about the Prophet's life, she at once replied. "As it was depicted in the Quran " Indeed no better answer could have been given than this. The Quran could be viewed as depicting the life of the Prophet himself."

* * * *

The resolution recently passed at a mass meeting of Harijans at Nasik deciding to change their faith and adopt any religion that will ensure them equality of rights and treatment is an event of profound and far-reaching significance With the causes and circumstances leading to this decission or with its repercussions on the political life and progress of India, we are not immediately concerned. It is not known what religion Dr. Ambedkar and his followers intend adopting, but if they have still an open mind on the subject, we would invite their earnest attention to the claims of Islam. As the latest of the revealed

the Muslim faith ever since I was a boy of ten, though mnch later I came to know that it was the Muslim faith. It has been the faith I always had in me. although I was brought up as a strict Protestant, a faith with which I never agreed."

Throughout his life he served Islam, as to him only the Holy Quran was the real source of peace for humanity:—

"If you believe in the unity of God in the Islamic sense of the word, if you believe in the equality of man as explained in the Quran and if you respect others with toleration and humane feelings as the Quran requires of a Muslim, will there be any need for Unity Conferences in India or elsewhere?"

These noble principles were translated into practical life by him.

The best way of remembering him is to forward the sacred cause of preaching the truths of the Quran in the West. May God be pleased with him!

* * * *

Mr. Khalid Lateef Gauba remarks in his lecture delivered before two thousand Ulemas of Egypt, how automatically his attention was invited to the faith of Islam:—

"One day I was passing by a mosque when I happened to listen to the musical sound of Allahu Akbar, Allahu Akbar. The sound had a great attraction for my heart and soul. I raised up my head and beheld the beautiful white minarets of the mosque. The scene was so fascinating that I felt myself transported up to the un-earthly world. I stepped forward while the attractive sound was still echoing in my ears and the scene was picturesque before my eyes It was the most strange event of my life and at the same time the first step that I took to embrace Islam.

Years elapsed, but the sweet memory of the event was still fresh in my mind; at last I began to study Islam and thenceforward was mad after that religion. I discussed various problems with the Ulemas, and found opportunity to get information about Islam. The conversation that I held with Dr. Iqbal—the Poet of the East satisfied me from

the medium of English. They also recognize that the Quran alone can provide the remedy for all present day ills. But there seems to lurk in the minds of many, some doubt as to whether our journal would be able to achieve the object we have in view. We have nothing to say at this stage except that we started this journal with a profound trust in God who will enable us to overcome all difficulties and obstacles.

The structure of an atom makes a scientist realize the greatness of God. Au astronomer sees His greatness in the myriad of stars invisible to the naked eye. But ordinary minds need the occurrence of unusual phenomena to bring home to them the power of the Almighty. Charming weather or a pleasant scene is often enough to absorb a person in His thought. Sometimes a violent wind or a thunderstorm reminds one of His might. But there are minds whom even earthquakes do not shake. Surely we can 'explain' an earthquake. But how far do such explanations of even the most common phenomena take us ?

* * * *

It was with heartfelt sorrow that we received the news of the demise of the first Muslim peer Lord Headley in Europe. "We are Allah's and lo! unto Him we are returning."

He was noted for his academic career and engineering skill. In 1913, he embraced Islam and was later elected President of the British Muslim Society He was the first European Muslim who made a pilgrimage to Mecca in 1923.

According to the Holy Quran Islam is the natural religion for every man.[1] In Lord Headley's own words, this was the real cause of his belief in Islam.

"I have always been a Muslim at heart from the time that I could think, because I could never understand or believe in the dogmas of Christianity."

Asked how he first came under the influence of the new faith, he said "I don't know how it all happened, but I have always believed in

1. Every child is born with the Islamic nature. (Saying of the Holy Prophet.)

NOTES AND COMMENTS

By the grace of God the Quranic movement is making satisfactory progress. During the last quarter we published a commentary for children on 'Am,' the last part of the Holy Quran in Hindi and Gujrathi. We also published three small pamphlets in Telugu for the benefit of village folk. We now intend publishing translations of these pamphlets in Hindi and Gujrathi also.

After learning about the Quranic movement in Hyderabad Mr. Fau Sein, a Chinese merchant who is a Muslim says in his letter :—

" I agree with your opinion that the remedy for the adversity of Indian Muslims is this, that they should be acquainted with the meaning of the Quran." The condition of the Muslims in China was worse than that of the Muslims in India. They were accustomed to recite the Quran in the Arabic language merely as a ceremony, and no one followed the meaning. The Chinese (the followers of Buddha) used to look down upon our religion. Since the time the Quran was translated into the vernacular, the Chinese have come to know the miracle of the Holy Book. Now they are reformed; and the Chinese Ulemas also are genuinely interested in Islam."

"A Committee 'Lu Ci Tong' by name has come into existence in Hunan and it has undertaken the task of propagating Quranic teachings. A further move under the scheme is that the Holy Quran should be translated into the native language under the supervision of this committee, because the former work was performed by a non-Muslim which is not authentic and worthy ot trust.

We are glad that we have begun to receive the help of some eminent scholars in our endeavour. We need for the fulfilment of our task the aid of our most accomplished writers. None will dispute the aims with which this journal has been started. All thoughtful Muslims are aware that the younger generation is in dire need of proper Quranic instruction and the best way of approaching it in these days, is through

that the followers of the Lord have built up a culture which is unique, beautiful and unattainable by the members of any other faith.

When one looks at the strength of Islam to-day one realises in it one of the greatest world brotherhoods. There is equality, there is a sense of comradeship as between Muslim and Muslim which probably does not exist in any other faith in the world. In that lies your strength. In that lies the durability of the faith which has suffered much in the past and which has given much in the past and which I hope will give much in the future. What would the world have been to-day without Islam? Where would Western culture, Western civilization have been to-day without Islamic influence? It is unfortunate that the West is so far away from the East that the West does not realize often all that it owes to the East and in a particular measure to Islamic culture.

I would recommend everyone of you constantly to read the life of Lord Mohammed in all its simplicity, directness, in all its sense of self-sacrifice, devotion to truth, and devotion to God who sent him down to the world and see whether you yourself cannot catch something of that spirit, if not all of it.

After all his teaching is perfectly simple, perfectly direct and easy to understand. Its glory lies in its simplicity. Oneness of God is a beautiful characteristic of Islamic faith. Brother hood of all life is another vital contribution of Islam to the world, brother-hood of all life not excluding the sub-human kingdoms of nature. The quality of reverence is another great trait. Every member of the faith no matter where he may be, offers his act of reverence to God.

Your last great asset is the Quran itself. It is not so mnch metaphysical, so much abstract but it is a cry, a call from the Lord to the world for unity, solidarity, reverence and compassion ; for centuries your faith has been stressing all these. As for the statement that the Prophet is dead, he cannot be dead so long as there is a single follower of his faith.

most a father even to his enemies. The Prophet was fortunately for himself, poor. He had not the world's treasures but instead of this the treasures and riches of the world Eternal. Amidst these poor surroundings and great simplicity, Mohammed was found, a man of delicacy and refinement of feeling, a man of great purity of physical living, a man with great devotion to truth, with unremitting compassion, humble in his daily life and yet almost overwhelmed sometimes even grief-stricken by the sense of the greatness of the mission committed to him by God. He was a messenger of God and while he lived on earth he also lived in heaven and drew heaven closer to us. That was his work and that was his faith. The great numbers that belong to his faith all over the world to-day are a testimony to his work and magic.

Now I happen to be a member of what is called a Theosophical Society, a society which seeks to draw into a comradeship and understanding, everything throughout the world, a society most members of which recognize certain great principles of life, certain principles of being. I will set forth those principles so that you may see their close resemblance to the teaching of Islam. We believe in an inner government of the world. Surely it is evident that Lord Mohammad belonged to that government, was one sent down among humanity. We believe in a great community of saints. Surely Lord Mohammed is such a member of such a community. We believe in the evolutionary process of the world. It was to hasten that process that the Lord came down into the world. We believe in a fellowship of faith. Fellowship I am sure you will agree is what Lord Mohammed stood for. It is said that he once declared that "We make no distinction between prophets." We believe in the law of cause and effect. Law is definitely stressed in all Islamic teaching. We believe that all life is one and that God is one and indivisible. Surely that truth is one of the sublimest tenets of Islam. Partly because as the word implies Islam is a religion of peace. The very word suggests that there must come peace on earth sooner or later and universal brotherhood. But what is interesting is the fact that not only is Islam a religion of peace, it is also a religion of war, war against wrongs war against ignorance unhappiness and vulgarity, for if you look over the world you will find

Dr. G. S. Arundale on the Prophet.

——:o:— —

(Speech of Dr. G. S. Arundale, President of the Theosophical Society, delivered at the public meeting held on the Madras beach on Friday the 14th June 1935 for the celebration of the Prophet's birthday.)

"Friends, I am sorry that I cannot speak a language which all of you can understand, but I am come here less really to speak to you but more to take this opportunity of paying my own reverence and testimony to the great founder of your faith. This is an occasion on which every-one who reveres Lord Mohammad should testify to him reverence and proclaim his spirit of gratitude for the great teaching and example which the Lord has set before us. In a Christian scripture it is written "By their fruits shall ye know them." It is no doubt true that as the fruits are, so is the tree. But it is also true to say by their founders you can know the faith. As the founder is, so is the faith.

I think it is worth while on this special occasion to try to discover what are the essential qualities of those who may be called the spiritual leaders of the world I have my own tests which I apply, to see if any particular individual who is respected and revered by thousands, perhaps by millions of people, is rightly so revered, whether he has in him those qualities which make him supremely reverence-worthy.

My first test is the quality of simple spirituality. When I say spirituality, I mean pure-mindedness, pure emotion and pure physical living. Does the Great Teacher who is revered today show forth in his life that spirit of simple spirituality?

My second quality is the spirit of one-pointedness, the spirit of exultation and the sense of a great mission not merely to the few but to the whole world.

My third quality is the extent to which the teacher shows his reverence to God, his understanding of those around him and his compassion to others. All founders of great religions possessed these qualities and lived a life of simple spirituality and Lord Mohammad showed forth all these qualities in a special measure. Mohammad lived in a state of patriarchal simplicity and was a friend of everyone and a friend, nay al-

And when the hills are moved
And when the camels big with young are abandoned,

واذا الجبال سيرت ۝ واذا العشار عطلت ۝

And when the wild beasts are herded together, And when the seas rise,

واذا الوحوش حشرت ۝ واذا البحار سجرت ۝

And when the souls are reunited. And when the girl-child that was buried alive is asked for what sin she was slain, And when the pages are laid open,

واذا النفوس زوجت ۝ واذا الموءدة سئلت ۝
باي ذنب قتلت ۝ واذا الصحف نشرت ۝

And when the sky is torn away
And when hell is lighted, when the garden is brought nigh,

واذا السماء كشطت ۝ واذا الجحيم سعرت ۝
واذا الجنة ازلفت ۝ علمت نفس ما احضرت ۝

(Then) every soul will know what it hath made ready.

Oh, but I call to witness the planets, the stars which rise and set.

فلا اقسم بالخنس ۝ الجوار الكنس ۝

And the close of night, And the breath of morning.

واليل اذا عسعس ۝ والصبح اذا تنفس ۝

That this is in truth the word of an honored messenger
(LXXXI,.19)

انه لقول رسول كريم ۝
(التكوير ١٠١٨-١٩)

A day will come when the sky, the earth, the moon, the sun and all the other stars and planets will terribly dash against each other. Mountains will crumble into pieces. Oceans will be completely dried up. Electricity will lose its power. The law of gravitation will cease to operate and this day will be the very Day of Judgment when all human beings will have to account for their misdeeds.

O lovers of Science! do not forget the dooms-day that is sure to come.

Abdur Razzaque.

The ocean too appears to be gradually drying with the passage of time. A famous scientist, Professor Mamilian calculating the end of the world makes a wonderful statement He says that the stars are increasing in size. As they travel, they gather round themselves dust (the material of which the stars are made) and ulterior matter. A time will come when the major celestials will absorb the smaller ones, so that in the end only two planets will surviveSun and Jupiter The Earth will become part and parcel of Jupiter which will gather its particles round itself. If the present process continues, the end of the world will come about, some millions of years hence. Such termination of the world is surprising but it has not met with much criticism yet. Only a few have opposed it.

Nicholites holds that the planet earth will be ultimately burnt and destroyed. He claims that the atmosphere is swelling with electrons and consequently it will of its own accord catch fire some day and cause a terrible earth-quake. The world will be envoloped in flames and in a few hours all life will be completely annihilated. Contrary to this theory, Grant Allen says that the contents of the earth will burst as does a volcano. Some other scientists think that a great catastrophe will befall the earth, because it has been changing so continuously from the beginning of time. The carbon dioxide that existed a million years ago has been greatly reduced in volume. It may be, that in order to maintain its proper volume the volcanoes might strangle all living beings It may be, that some star might touch the earth during its journey and give out poisonous gases that would make life impossible. It may be that asphyxiating smoke may come out of the earth and end all life. Let the scientists make as many speculations as they please, but there is the Quranic evidence of the Day of judgment in the following words:—

When the sun is over-thrown	اذا الشمس كورت ۝
And when the stars fall.	واذا النجوم انكدرت ۝

THE HOLY QURAN AND SCIENCE

—.oo:—

The West looks at everything from a different view-point from the East and edeavours to substantiate its view under the imposing name of science. In an English daily of 1926 mention was made of the prophecy of a self-styled Prophet of the West, who declared that the World we live in would come to an end that year. On the day specified multitudes of men gathered together in America to witness the doom. But the world did not end and instead of the darkness that was to be, the falsity of the prediction came to light. As for the dooms-day, who can have knowledge of it, except He, who is the Creator and the Divine Dispenser of Justice?

After the Prophet Mohammed (on whom be peace), many persons claimed to be divine messengers but were beguiled by evil. They prophesied dire events, but they were themselves wiped out, the only trait left being the permanence of their own falseness. As long as they lived, they had some hold on the ignorant masses, who were fed by their extravagant notions. In these days too, there is a section, that revels in prophesying. It does not lay claim to divine inspiration but is proud of calculations. It says that dooms-day is several thousands of years distant still. This section which consists of scientists states that the earth will meet the same fate as Mercury and Venus, a day will come when it will stop rotating on its own axis and will lose all motion. Only one of its sides will face the Sun which will also remain stationary Eternal fire will blaze on one side while there will be snow for ever on the other. Everlasting light on one side will be matched by perpetual darkness on the other: But millions of years are still to go by before this state of affairs occurs.

From what has been learnt about the Moon' and Mars, it may be estimated that the Earth is in a state of disintegration, and water is slowly decreasing. Thus the northern zones that were once thickly peopled are now being forsaken and deserted. Parts of North America and the mines still found there show that once people lived and enjoyed every comfort in that region.

واعلموا ان الله مع المتقين ۝ (س٢-١٩٤)

And know that Allah is with those who preserve themselves (II. 194.)

Conclusion :

In the twelfth chapter of the Quran, entitled Joseph is described the life-history of this patriarch of the Old Testament. He was thrown into prison on account of a charge brougt against him by Potiphar's wife. There he was visited by two slaves of the ruler who dreamt dreams and wanted to have them interpreted by Joseph. But Joseph instead of giving them a direct answer, suddenly burst into in fiery preaching. His words gave expression in a brief but forceful way to the idea of theocracy we have discussed above.

يا صاحبي السجن ءارباب متفرقون
خير ام الله الواحد القهار ۝ ما تعبدون
من دونه الا اسماء سميتموها انتم واباؤكم
ما انزل الله بها من سلطان ان الحكم الا لله
امر الا تعبدوا الا اياه ذلك الدين القيم
ولكن اكثر الناس لا يعلمون ۝

(س١٣-٣٩-٤٠)

" O my two fellow-prisoners! are diverse lords better or Allah the One, the Almighty? Those whom you serve beside Him are but names which ye have named ye and your fathers. Allah has vouchsafed them no sanction. The command rests with Allah alone who commandeth you to serve none save Him. This is the true religion, but most men know not."
(XII. 39, 40)

"Ibn Hisham"

فنعم المولی و نعم النصیر (س ۲۲-۸۷)	A blessed patron and a blessed helper. (XXII. 87)
السلام المومن المهیمن (س۵۹-۲۴)	The keeper of faith, the Guardian, the Majestic (LIX. 24.)

(*e*) He is merciful and forgivng.

ان الله غفور رحیم ه (س۲-۱۷۳)	Allah is forgiving and merciful. (II. 173.)
والله غفور حلیم ه (س۲-۲۲۵)	And Allah is forgiving and forbearing. (II. 225)
غافر الذنب وقابل التوب شدید العقاب ذی الطول لا اله الا هو (س۴۰-۲)	Forgiver of sin, acceptor of repentance, the stern in punishment, the bountiful. There is no power save Him., Unto Him is the journeying. (XL. 2.)
الرحمن الرحیم ه (س۱-۲)	The Beneficent, the Merciful. (1,2.)
ان الله بالناس لروف رحیم ه (س۲-۱۴۳)	Allah is full of pity and merciful towards mankind. (II. 143.)
الله لطیف بعباده (س۴۲-۱۹)	Allah is gracious to His servants. (XLII. 18.)

(*f*) He is the friend of the persevering.

ان الله مع الصبرین ه (س۲-۱۵۳)	Lo! Allah is with those who persevere. (II. 48.)

واعلموآ ان الله شديد العقاب ۝ (س۲-۱۹٦)

And know that Allah is severe in punishment. (III. 92.)

(s) He is the great debater.

قل فلله الحجة البالغة (س٦-١۴٩)

Say, "For Allah is the final argument." (VI. 149)

(t) He keeps His promises.

ان الله لا يخلف الميعاد (س۳-۹)

Lo! Allah faileth not to keep the trust (III 9)

We will now consider the benevolent side of his Theocracy.

(a) He is rich.

واعلمو ان الله غنى حميد ه (س۲-۲٦۲)

And know that Allah is rich and praiseworthy. (II. 267)

(b) He is holy.

الملك القدوس (س٥٩-٢٣)

The Sovereign Lord, the Holy. (LIX. 28.)

(c) He possesses beautiful names.

و لله الاسماء الحسنى فادعوه بها (س۷-۱۸۰)

Allah's are the fairest names, invoke Him by them. (VII. 180)

له الاسماء الحسنى (س٦٩-۲۴)

His are the most beautiful names. (LIX. 24.)

(d) He is the faithful friend and ready helper.

واتقوا فتنة (س٨-٢٥)	And guard yourselves against anarchy. (VIII. 25.)
والله لا يحب المفسدين (س٥-٦٥)	And Allah loveth not the corrupters. (V. 65.)

(*n*) He is unforgetting.

وما كان ربك نسيا ه (س١٩-٦٤)	And thy Sustainer is never forgetting. (XIX. 64.)

(*o*) He is the all–seeing and all–hearing.

ان الله هو السميع البصير ه (س٤٠-٢٠)	Lo! Allah, He is the Hearer, the Seer. (XL. 20.)
انه هو السميع البصير (س١٧-١)	Lo! He, only He, is the Hearer, the Seer. (XVII. I.)

(*p*) He is the hater of dis-belief.

فان الله عدو للكفرين ه (س٢-٩٨)	Lo ! Allah is the enemy of the disbelievers. (II. 98.)

(*q*) He is the pure.

ان الله لا يامر بالفحشاء اتقولون على الله مالا تعلمون (س٧-٢٨)	Lo! Allah enjoineth not lewdness. Tell ye concerning Allah that which ye know not. (VII. 27.)

(*r*) He is a severe chastiser.

ان الله عليم بذات الصدور ه (س۳-۱۹)

Lo! Allah is aware of what is hidden in (your) breast (III. 120)

يعلم خائنة الاعين وما تخفي الصدور O (س۴۰-۲۰)

He knoweth the stealthy looks and that which the bosoms hide. (XL 20)

(*h*) He is the Great Planner.

والله خير الماكرين ہ (س۳-۵۵)

Allah is the best of the planners. (III. 55)

انهم يكيدون كيدا ہ و اكيد كيدا O (س۸۶-۱۶)

Lo! they plot a plot and I plot a plot. (LXXXVI. 16)

(*k*) He is the Quick Reckoner.

ان الله سريع الحساب ہ (س۳-۱۹)

Lo! Allah is quick at reckoning. (III. 19)

وهو اسرع الحاسبين ہ (س۶-۶۲)

And He is the most swift of reckoners. (VI. 62)

(*l*) He is the Bestower of favours.

ان الله لذو فضل على الناس (س۲-۲۴۴)

Lo! Allah is the Lord of kindness to mankind. (II. 244)

ربك العزيز الوهاب ہ (س۳۸-۹)

Thy Sustainer, the Mighty, the Bestower. (XXXVIII. 9)

(*m*) He is the Hater of anarchy and corruption.

الفتنة اشد من القتل (س۲-۱۹۱)

And anarchy is worse than war. (II. 191)

الا باذنه يعلم ما بين ايديهم وما خلفهم ولا يحيطون بشيء من علمه الا بما شاء وسع كرسيه السموت والارض ولا يؤده حفظهما وهو العلى العظيم

(س٢-٢٥٦)

save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge, save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
(II.256).

عالم الغيب والشهادة (س٦-٧٣)

Knower of the visible and the invisible. (VI. 73).

(g) He is the all-observing.

ان الله لا يخفى عليه شىء فى الارض ولا فى السماء (س٣-٤)

Nothing in the heavens or in the earth is hidden from Him.(III 4)

خلقنا الانسان ونعلم ما توسوس به نفسه سل ونحن اقرب اليه من حبل الوريد

We verily created man and We know what his soul whispereth to him. and We are nearer to him than his jugular vein. (L. 15)

لا تدركه الابصار وهو يدرك الابصار هو اللطيف الخبير (س٦-١٠٣)

Vision comprehendeth Him not but He comprehendeth (all) vision. He is the subtle, the aware.
(VI. 103)

رفیع الدرجات ذو العرش ع

The Exalter of Ranks, the Lord of the Throne. (XL. 15.)

(b) He has the sole power of command.

الا له الحکم (س٦-٦٢)

Surely His is the command. (VI, 62).

الیس الله باحکم الحاکمین ہ (س٩٥-٨)

Is not Allah the most conclusive of all judges? (XCV. 8)

(c) He is the disposer of fortune.

ان الله هو الرزاق (س٥١-٥٨)

Lo! Allah! He it is that giveth livelihood. (LI. 58.)

(d) He is the Supreme Judge.

مالك یوم الدین ہ (س١-٣)

Master of the Day of Judgment. (I 3).

هو الفتاح العلیم ہ (س٣٤-٢٥)

He is the All-Knowing Judge. (XXXIV. 25)

(e) He is no tyrant.

وان الله لیس بظلام للعبید ہ (س٢٢-٨)

And Allah is no Oppresser of His servants. (XXII. 8)

الله لا اله الا هو ج الحی القیوم ہ

(س ٢-٢٥٦)

Allah! There is no power but Allah, the Alive, the Eternal (II.256)

(f) He is Wakeful, Indefatigable, All-Knowing.

لا تاخذہ سنة ولا نوم ط له ما فی السموت

وما فی الارض ط من ذا الذی یشفع عندہ ہ

Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever in the earth. Who is he that intercedeth with Him?

(d) He is the inheritor of nations after their rise and fall :—

انا لنحن نحي و نميت و نحن الوارثون ه {س ١٥-٢٣}	It is We, even We, who quicken and give death, and We are the Inheritors. (XV. 23)
ولله ميراث السموت والارض {س ٣-١٨١}	Allah's is the heritage of the heavens and the earth, (III, 181)
هو يجير ولا يجار {س ٢٣-٩٠}	He protecteth, while against Him there is no protection. (XXIII. 90)
هو يطعم ولا يطعم {س ٦-١٤}	He feedeth and is never fed. (V1. 14)
يبسط الرزق لمن يشاء و يقدر	He enlargeth livelihood for whom He will and straineth it (for whom He will.) (XIII.26),
والله عزيز ذو انتقام (س ٣-٣) ۝	And Allah is Almighty, able to requite. (III. 3).
والله اشد باسا و اشد تنكيلا ه (س ٤-٨٦)	Allah is the strongest in might and strongest in inflicting punishment (1V, 86).

His peaceful attributes:—

الكبير المتعال ه	He is the Great, the High Exalted. (XIII. 10.).
هو العلي العظيم ه	He is the Sublime, the Tremendous. (II. 256.)

وهو الله لا اله الا هو له الحمد فى الاولى والاخرة : له الحكم واليه ترجعون
(س۲۸-۷۰)

And He is Allah: there is no god save Him His is all praise, in the former and the latter (state), and His is the command, and unto him ye will be brought back (XXVIII. 70.)

ولله جنود السموات والارض (س۴۸-۴)

And Allah's are the hosts of the heavens and the earth.(XLVIII. 4.)

وربك على كل شيء حفيظ ه (س۳۴-۲۰)

And thy Sustainer taketh note ofall things. (XXXIV. 20.)

وهو على كل شيء وكيل ه (س٦-١٠٢)

And He taketh care of all things (VII. 102)

وهو القاهر فوق عباده وهو الحكيم الخبير O (س٦-١٨)

He is the Omnipotent over His servants, and He is the Wise, the Knower. (VI. 18).

هو الجبار المتكبر (س۵۹-۲۳)

The Majestic, the Compeller, (X. 17).

وهو الواحد القهار (س۱۳-۱۷)

He is Allah the One, the absolute (XIII. 17.)

امراً فانما يقول له كن فيكون O (س۲-۱۱۸)

matter He doth but say unto it ,' BE" and it is. (II. 118.)

قل اغير الله اتخذ وليا فاطر السموت والارض (س٦-۱۴)

Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth ?(VI. 14.)

هو الله الخالق البارئ المصور (س۵۹-۲۴)

He is Allah, the Creator, the Maker and the Fashioner.(LXI24.)

يخلق الله ما يشاء ان الله على كل شيء قدير

(س ۲۴-۴۴)

Allah createth all He will. Lo! Allah is able to do all things.(XXII. 44.)

وهو الخلق العليم O (س۳٦-۸۱)

And He is the All-Wise Creator. (XXXVI.81.)

هو يحيي ويميت واليه ترجعون O (س۱۰-۵۷)

He quickeneth and giveth death, and unto Him ye shall be returned. (X. 57.)

وسع كرسيه السموات والارض

(س۲-۲۵٦)

His Throne includeth the heavens and the earth. (II. 256).

ان الله يحكم ما يريد (س۵-۱)

Lo! Allah ordaineth that which pleaseth Him V. 1.)

الم تعلم ان الله له ملك السموات والارض

Dost thou not know that Allah's is the kingdom of the heavens and the earth? (II. 101.)

بيده ملكوت كل شيء (س٣٦، ٨٣)

In His hand is the dominion over all things. (XXXVI. 83.)

There is no break in the continuity of His government. He is ever-living and creating:—

الله لا اله الا هو (س٢، ٦٥٢)

There is no power but Allah, the Alive, the Eternal. (II. 256.)

وتوكل على الحي الذي لا يموت
(س ١٥-٦٨)

And trust thou in the Living One, who dieth not. (XXV. 58.)

كل شيء هالك الا وجهه (س٢٨-٨٨)

Everything will perish save His countenance. (XXVIII. 88.)

كل من عليها فان ويبقى وجه ربك
ذو الجلال والاكرام (س٥٥-٦٢)

Everyone that is thereon will pass away; there remaineth but the countenance of thy Sustainer, the Mighty, the Glorious (LV. 26,27.)

خالق كل شيء (س٦-١٠٦)

The Creator of all things. (VI. 102.)

بديع السموت والارض واذا قضى

The Originator of the heavens and the earth, when He decrees a

هُوَاللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝ (س٣٩، ٤)

He is Allah, the One, the Absolute. (XXXIX. 4.)

هُوَالْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ (س ٥٧، ٣)

He is the First and the Last, the Ascendant over all, and the Knower of what is hidden. (LVII. 3.)

لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِىٌّ مِّنَ الذُّلِّ

Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence (XVII. 111)

اَللّٰهُ الصَّمَدُ ۚ (س١١٢، ٢)

Allah, the eternally Besougth of all. (CXII. 2.)

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ (س ١١٢. ٤)

And there is no one comparable to him. (CXII. 4.)

لَيْسَ كَمِثْلِهٖ شَىْءٌ ۚ (س ٤٢، ١١)

Nought is as His likeness. (XLII. 11.)

وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى ۚ (س١٦، ٦١)

And Allah's is the sublime similitude. (XVI. 61.)

The extent of Allah's dominion is also very clearly pointed out in the Quran. Without going into details the following quotations will give an idea of the Quranic conception :—

وَلَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ

And unto Him belongeth the majesty in the heavens and the earth. (XLIV. 36.)

ان القوة لله جميعا ط (س ۲، ۱٦٥)	The power is altogether Allah's. (II. 165.)
ذوالقوة المتين ط (س ۵۱، ۵۸)	Endowed with steady might. LI. 58.)
هو القوى العزيز ط (س ۱۱، ٦٦)	He is powerful and mighty. (XI. 66.)
فان العزة لله جميعا لا (س ۴، ۱۳۹)	All power appertaineth to Allah. (IV. 139.)
هو الشديد المحال	He is mighty in wrath. (XII. 14.)

He is the Monarch, the Sustainer, the greatest of all powers :—

فتعلى الله ملك الحق ط (س ۲۳، ۱۱٦)	Now Allah be exalted, the True King (XXIII-116.)
رب العالمين ۵ (س ۱، ۱)	The Sustainer of the world (I. 1.)
وهو رب كل شئ ط (س ٦، ۱٦۴)	And He is the Sustainer of everything. (VI. 164.)
الكبير المتعال	The Great, the High Exalted. (XII. 10)
عزيز الجبار المتكبر (س ۵۹، ۲۳)	The Mighty, the Supreme, the Possessor of every greatness. (LIX 23)

But He is not a Monarch only. He has no other power to compete with Him. Again we quote some verses to show that He has no compeer and is all-powerful :—

وما من اله الا الله الواحد القهار (س ۳۸، ٦۵)	And there is no power save Allah, the One, the Absolute. (XXXVIII. 65)

A Muslim believes in the Quran as a guide for every phase of his life. The main teaching of the Quran is the unity of God, and round this pivot revolves the whole religious, social and political structure of a Muslim's life. It is, indeed, true that the unity of God has been insisted upon time and again in the Quran. But a deeper study of the Book will reveal that another thing, on which great emphasis has been laid, is the belief that God *does realty exist*, and is not merely to be believed in theory. As a matter of fact it was this very clear and unquestionable recognition of the existence and power of God which was so great a force to Islam, that within a short space of eighty years it was able to subdue not only the whole of Arabia and Syria, but the fairest provinces of ancient Persia. It was this mighty proclamation of the existence of the Supreme Governor of the Universe that broke the atheistic rule of the Buddhists in Central Asia and enabled Mahmud of Ghazni to subdue the people of North India, and to extend his dominions to the Ganges. It is all-powerful becuase it appeals to the head and heart of every sensible hunman being.

Now let us see how this idea of the existence of God affected the political life of the Muslims. The principles of government, as enunciated in the Quran, are theocratic rather than democratic. God is the supreme ruler of the Universe, and everything depends upon Him. Hence it was absolutely necessary to insist on the recognition of the existence of God But by calling Him Allah, the God of the gods, the Quran has eliminated all the other powers which in former times were believed to control the life of mankind. Thus this belief has become the foundation for the establishment of a unique form of theocracy unknown before.

The Quran is full of this all-prevading power of Allah as the Governor of the Universe. We will quote only a few verses here :—

Is there left any doubt even now, that the main purpose of Islam is not economic or political but religious and spiritual ?

How far do we observe these aims and ideals, while performing our Friday prayers? This is a question of vital importance to all Muslims.

Ghulam Dastagir Rasheed

فاذا قضيت الصلوة فانتشروا فى الارض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون (س ٦٢ پ ٢٨ ع ٢)

"And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful."

There are three main ways of life. One is our spiritual association with the Almighty which will bear its fruits especially in the world hereafter. The Holy Prophet's life is a model in this respect. The second one is concerned with our economic interests, the basis of this world's life. But the third one, pastime, holds neither of these two values.

Viewed in this light there are people who do not follow the ideal life of the Prophet, but have fully devoted themselves either to worldly business or to their pastimes. They have left the Holy Prophet practically alone in his task. The life of the Muslims of to day on the whole, is a clear illustration of this verse. Even modern civilization can be interpreted in this manner.

واذا راوا تجارة اولهوا انفضوا اليها وتركوك قائما (س-٢٦-پ-٨٢-ع-٢)

"But when they spy some merchandise or pastime, they break away to it and leave thee (Prophet) standing alone."

The Holy Quran warns us, that we may not become blind to this fact:—

قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين (س-٢٦-پ-٨١-ع-٢)

"That which Allah hath is better than pastime and merchandise and Allah is the best of providers."

The Jews were dead against both thesesigns, as they differed from their tradition. So all Muslims are asked to hasten to Allah's remembrance when the call is heard for the Friday

يايها الذين امنوا اذا نودى للصلوة من يوم الجمعة فاسعوا الى ذكر الله وذرو البيع (س ٦٢ - پ - ٢٨ ع ٢)

"O Ye who believe, when the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading."

Some "scholars' or Orientalists like Carl Becker, have stated that Islam had chiefly a political ideal and some economic interest before it, and that its religious side was but a secondary and subsidiary thing. Such persons are quite blind to many clear verses of the Holy Quran, the very source of Islam. The words "haste unto remembrance of Allah and leave your trading (بيع) show unmistakeably the real ideal of Islam. Whenever there is a chance of preferring economic advantage to the higher spiritual interests, the believers are strictly enjoined to leave their trading and haste unto remembrance of Allah. This is enough to dispel the dark notion of Orientalists about Islam The main purpose of Islam is to cultivate the sense of human association with the Spirit of the Universe in every branch of life This is the real source of human welfare:—

ذلكم خير لكم ان كنتم تعلمون ٥ (س ٦٢ پ ٢٨ ع ٢)

"This is better for you, did you but know."

But this does not mean that Islam preaches renunciation or wishes to make its followers hermits in any way. Islam has enjoined upon its followers the duty of working for their livelihood and earning in all lawful ways as soon as they are free from their religious obligatoin. That is the road to the true succoss of humanity in the highest sense of the word :—

قل یایها الذین هادوا ان زعمتم انکم اولیاء للہ من دون الناس فتمنوا الموت ان کنتم صدقین ۝ ولا یتمنونه ابدا بما قدمت ایدیهم و الله علیم بالظلمین ۝
(سوره ٦٢، پ ٢٨، ع)

"Say, O Mohammad, O ye who are Jews, if ye claim that ye are favoured of Allah, apart (all) mankind, then long for death, if ye are truthful."

"But they will not long for it because of all that their own hands have sent before, and Allah is aware of evil-doers."

In the verses following, the doom of the Jews is described and here-by the Muslims are warned indirectly that they also will meet the same fate if they are not true to Islam both in spirit and practice :—

قل ان الموت الذی تفرون منه فانه ملقیکم ثم تردون الی عالم الغیب و الشهادة فینبئکم بما کنتم تعملون ۝
(س ٦٢، پ ٢٨، ع)

"Say unto them, O Mohammad, Lo, the death from which ye shrink will surely meet you, and you will be taken to the Knower of the Invisible and the Visible and He will tell you what ye used to do."

As stated above, the Jews had neither kept their authorized divine scriptures pure, nor were sincere enough to follow their spirit. ثم لم یحملوها There was no hope then of their becoming the true leaders in the realm of religion.

Nowhere was the guiding light true and pure for a truth-seeker, except in the religion of Islam and the exemplary life of the Holy Prophet. صلی اللہ علیه وسلم

As the K'aba is a distinctive feature of Islam, the Friday too is a special sign of Islam as we find even in the Holy Bible.

In short the Friday (جمعه) in one sense, it is a special interpretation of Islam and its prophethood.

This signifies clearly that the Holy Prophet will continue to be the spiritual teacher of humanity even in the ages to come.

The Jews before Islam, were very boastful of a misconception that the prophethood was the monopoly of the children of Israel. None else in their opinion deserved this divine bounty. So they were dead against the Holy Prophet of Islam and his sacred mission. But the Holy Quran proclaimed :—

ذالك فضل الله يؤتيه من يشاء، والله ذو الفضل العظيم ﴿سورة جمعة ٦٢، پ ٢٨، ع ١﴾

" That is the bounty of Allah which He giveth unto whom He will. Allah is of infinite bounty."

No doubt the Jews had a very regular code of religious law, but they adhered to the letter of the law and were not true to its spirit. Their association with their holy scripture was that of an ass with a burden of books :—

مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل اسفارا، ﴿سوره جمعه ٦٢، پ ٢٨، ع ١﴾

"The likeness of those who are entrusted with the law of Moses, yet apply it not, is as the likeness of the ass carrying books.

A wretched condition is attributed to them as they had denied and altered the earlier revelation of God, especially the prophecies concerning the advent of the Holy Prophet :—

بئس مثل القوم الذين كذبوا بايت الله، والله لا يهدى القوم الظلمين ﴿سوره ٦٢، پ ٢٨، ع ١﴾

" Wretched is the likeness of folk who deny the revelation of Allah. And Allah guideth not wrong doing folk."

Then comes a clear test for their inner conscience :—

The "error manifest" was not limited to any particular aspect of their life. They did not know what was due to their "Beneficent Lord." They did not care for their personal preservation, nor were they conscious of their duty towards their nation. For example, they freely indulged in drinking and gambling, the two great vices of individuals and society. Tribal warfare was a part of their daily routine of life. They never realised the true value and significance of their relations with women. Their life in this respect was very loose and this was an evil which corrupted society to its core. They had no regard for personal and human rights. They worshipped idols. They knew no harmony between nature and culture. In short they were quite misguided (ضلٰل مبین) in their ideas of God, man and nature.

This condition of the "error manifest" more or less prevailed throughout the whole world at that time. "Disorder appeared in the whole world." But the Arabs were the worst offenders in this connect-ion. The advent of the Holy Prophet (may peace be on him) was meant to lead them to the "Right Path" صراط مستقیم in all these respects.

The word "ummien" (امیں), means the people of Mecca as well as the unlettered people. The holy city of Mecca is called 'Ummul-Qara" (ام القریٰ) the centre, or the mother of cities. The word Um (ام) in Arabic is used for any source or for anything which has central importance. As the Holy Prophet was a central leader and the teacher of the whole human race, irrespective of creed, colour and country, his light rose from the central city of the world.

The Holy Prophet in the next verse is declared to be the teacher and the purifier, not only of his immediate followers but also of those who would come after him :—

وَّاٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ۝ (سورۃ جمعہ ۶۲ پ ۲۸ ع ۱)

"Along with others of them who have not yet joined them. He is the Mighty, the Wise."

THE FRIDAY PRAYERS.

Surah LXII

The central idea in this chapter (سورة) is the Prophet-hood of Mohammad (peace be upon him) and its importance. It presents a deep but clear conception of religion and the proper behaviour of a religious nation.

In the very beginning, we learn that everything in this universe is placed in its right position and is doing its duty in the proper manner glorifying Allah, the Lord of the Universe :—

يسبح لله ما فى السموت وما فى الارض الملك القدوس العزيز الحكيم ○

(س جمعه - ٦٢ - پ ٢٨ - ع ١)

"All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise."

As the divine sovereignty, holiness, might and wisdom have put everything in proper order, how is it possible for humanity to be left in *spiritual* disorder, especially when such disorder actually prevailed before the advent of the Holy Prophet? It is clear that it was the same Divine power and wisdom that caused the appearance of the Holy Prophet of Islam npon the scene. The pronoun He (هو) in the next verse points out this truth and at the same time defines the mission of the Prophet.

هو الذى بعث فى الامين رسولا منهم يتلوا عليهم ايته ويزكيهم ويعلمهم الكتب والحكمة ق وان كانوا من قبل لفى ضلل مبين ○

(س جمعه ٦٢، پ ٢٨، ع ١)

"He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations, to purify them and to teach them the scripture and wisdom, though heretofore they were indeed in error manifest."

physical origin is uniform, and these distinctions are justified merely because they serve to differentiate between man and man.[1] Nobility depends not on belonging to a particular family, race, tribe or nation, but on being noble of character.[2] The conduct of the man who could see his own cousin married to his freed-man,[3] who could make a freed-man, the commander-in-chief of the flower of Quraish nobility,[4] who could in the heyday of his power, live the life of the poorest of the population, who had no thought but that of the welfare of the down-trodden and the oppressed, was a living instance of the breaking of the old bonds. We know that the difficulties of the up-holders of internationalism as an ideal, have been the seemingly impossible barriers of race, language, and country, and however pious his ideals, man has not been able to overcome these barriers and institute the much talked of "Parliament of Man and the Federation of the World." Inspite of his enormous and varied resources, the Preceptor of Islam showed a path to mankind, the path of Universal Law, which in place of the rigid limitation of race, country or language, could be accepted by all,[5] and by allying himself to all those from Rome, Persia, Abyssinia,[6] Arabia and other countries who accepted that Law, actually put it into practice, as no man has done ever since.

Haroon Khan Sherwani.

1 Q. XLIX, 13. يا يها الناس انا خلقنكم من ذكر وانثى وجعلنكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقكم (س۴۹، ۱۳)

2. Q. VI. 65, يلبسكم شيعا و يذيق بعضكم باس بعض (س ۶، ۶۵)

3. Zeynab, A'bul Muttalib's grand-daughter was married to Seyd Ibn-i-Thabit, erstwhile slave of the Apostle.

4. On the occasion of the Mutah campaign, 629 A. D.

5. For a discussion of this particular topic, *vide* the Urdu Magazine, the Tarjumanul-Quran, Hyderabad (Deccan) Vol. III pp. 66 ff. and 103 ff.

6. "حسن ز بصره - بلال از حبش - صهیب از روم"

tians of those days, were meek and humane according to the teachings of their own religion.[1] So far as the Meccan non-believers were concerned, a whole chapter is devoted to them ending in the great principle, "Unto you your religion, unto me mine"[2] It is remarkable that although the orientation of religious thought has been towards the universal application of this salutary idea, still some very important parts of the world are in our own time showing the old barbarian spirit of religious persecution and disdaining to own peoples of the same speech and country, simply because they happen to follow religious beliefs distinct from those of the majority of the population.[3] We know that when the Quranic principles were revealed, not only Arabia but the whole world was rent asunder by warring nations, castes and classes, and it struck a new note by preaching rank internationalism. It was an extremely bold move, but then it was of the same category as the other principles propounded by the Book. Although the Quran accepts the view that men are divided into classes and that ranks are justifiable, so that personal ability might be tested,[4] it regards the institution of castes and warring elements as a kind of punishment meted out to the transgressors of the Divine Law,[5] for whatever nations and tribes there exist, their

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ولتجدن اقربهم مودة للذين امنوا الذين قالوا انا نصرى ط

1. Q. (س۵،۸۲) ذلك بانهم منهم قسيسين ورهبانا وانهم لا يستكبرون

2. Q. Ch. CIX (س۱۰۹،) لكم دينكم ولي دين

4 Such is the case in our own day in the Germany of the Nazis.

هو الذى جعلكم خلئف الارض ورفع بعضكم فوق بعض

5. Q. VI, 166 (س۶،۱۶۶) درجت ليبلوكم فى ما اتكم ط

6 Q. XVII, 21. (س۱۷،۲۱) انظر كيف فضلنا بعضهم على بعض ط

admonished to speak gently,[1] so in addressing one of another belief, only the most conciliatory speech is to be used.[2] It is remarkable that this ideal should be broadcast from the mouth of the man who was himself the victim of all kinds of persecution! He is told that if only a section of the population cares to adopt the faith so dear to him and his followers, he should exercise the utmost patience till he gets the final decision from God as to the conduct of the rest.[3] Although Muslims are forbidden to be friendly with those belonging to the other camp or such as are hypocritical in their behaviour,[4] the Book makes a clear distinction between them and others who, like some Chris-

1. Q XX, 44 (س۲۰، ۴۴) فقولا له قولا لينا

ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هى احسن ط

2. Q XVI, 115 (پ۱۶، ۱۱۵)

وان كان طائفة منكم امنوا بالذى ارسلت به وطائفة لم يومنوا فاصبروا حتے يحكم الله بيننا ط

3 Q VII, 86 (س۷، ۸۶)

يا يها الذين امنوا لا تتخذوا بطانة من دونكم لا يالونكم خبالا ط ودوا ما عنتم ج قد بدت البغضاء من افواههم وما تخفى صدورهم اكبر ط

4. Q V 82 (س۳، ۱۱۸)

The same Arabs,[1] even whose women showed no compassion to the dead and the dying on the battle field,[2] were being prepared for the great day when the Preceptor would enter the city of his birth triumphant at the head of ten thousand of his faithful followers, but with the stern admonition not to punish any of those who had hunted them out and forced them to leave their hearth and home [3]

Now we come to the great principle of toleration so well enunciated in the Quran. We must remember that this was still the seventh century of the Christian era, and the principle of toleration of religious belief was utterly unknown to the western world. It was still to pass through the Crusades, the storm and stress of the Wars of Religion in Germany and elsewhere, the Inquisition in Spain, the Protestant and Catholic persecutions in England, while the two great empires of Byzantium and Persia were just then doing all they could to enforce homogeneity of religious belief. It was therefore something novel and startling in the history of political principles that the Quran took for granted a multifariousness of religious beliefs, and building from these premises laid down for all time the magnificent ideal that there is to be no compulsion in religion.,[4] and, as Moses, when he approached Pharoah was

قل لئن فی ایدیکم من الاسری ان یعلم اللہ فی قلوبکم خیرا

1. Q VIII, 7 یؤتکم خیر امما اخذ منکم (س ۸ ع ۷۰)

2. Cf. the conduct of Abu Sufian's wife Hind, who tore open the body of the dead Hamzah, uncle of the Apostle of Islam, after the action of Uhud (625 A. D.) drank his blood and actually gnawed his heart! *vide* Ibn-i-Hisham, Vol II, p. 555.

3. For the capture of Mecca (January, 630 A. D.) *vide* Ibn-Hisham Vol II, p. 802.

4. Q II 256 لا اکراہ فی الدین ط (س ۲، ع ۲۵۶)

no quarter should be given to them,[1] while those who defend all they hold sacred and dear are promised the highest reward.[2] It is remarkable that in a series of revelations a distinction is made between those non-Muslims who have come to an understanding with the followers of the Preceptor of Islam and those who have broken their pledges and raised their arms against them, and it is definitely laid down that on no account should Muslims break their plighted word with those who have kept their own pledges.[3]

When we come to the great clemency which the Quran ordains to be shown to prisoners of war, we clearly discern the tremendous progress made in the character of human society, for, with the battle of Badr,[4] the system of keeping prisoners alive and even releasing them on payment of a small ransom or on their doing something useful (such as teaching children how to read) was introduced.

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1. Q IX, 129. يا يها الذين امنوا قاتلوا الذين يلونكم من الكفار وليجدوا فيكم غلظة (پ۹، ۱۲۳)

2. Q IV, 74. ومن يقاتل في سبيل الله فيقتل او يغلب فسوف نؤتيه اجرا عظيما (س۴، ۷۴)

3. Q IX, 1-12. براءة من الله ورسوله الخ فقاتلوا ائمة الكفر الخ (س۹، ۱۲) (س۹، ۱)

4. 624 A. D.

THE QURAN AND INTERNATIONALISM

It is almost a commonplace these days to charge the Apostle of Islam and the earlier Muslims with having spread Islam by the sword; and this charge has been so often refuted that it would be futile to go over the ground again. But it will be well to remind the readers of this journal of the place which internationalism holds in the Quran. Its first principle revealed to the Apostle was that sanction should be given to fight becuase the Muslims had been wronged by their opponents [1] and war should be waged only against those who had actively warred against the infant community and it should go on till disorder had been set at rest [3] while if the opponents wished to make peace it would not be denied to them [4]. It must be remembered, however, that it is not the policy of the Quran that the people should in any case enter into an alliance with the enemies of Universal Law, [5] and once war is declared·

(1) Q XXII, 39 — اذن للذين يقتلون بانهم ظلموا (س۲۲،۳۹)

لا ينهكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من

(2) Q LX, 8. — ديارکم ان تبروهم وتقسطوا اليهم (س۶۰،۸)

وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله

(3) Q II, 193. — (س۲،۱۹۳)

(4) Q VIII, 61, — وان جنحوا للسلم فاجنح لها (س ۸،۶۱)

بشر المنفقين بان لهم عذابا اليما الذين يتخذون الكافرين

(5) Q IV 139 — اولياء من دون المومنين (س۴،۱۳۹)

Viewed in the light of Islam, these questions would be answered somewhat as follows :—

(1) The meaning of life.

"The World is a field to Eternity" (The Prophet of Islam.)

(2) What keeps you going *i. e.*, what keeps every Muslim going? It is the hope of a great future destined to be formed out of the very acts and aspirations of man, supported in the end by Divine Power.

(3) What help religion gives you?
Islam believes both in worldly and spiritual life. With this fundamental belief it helps mankind to undergo a spiritual evolution, through the discipline of body, mind and soul, and to rise to the finer regions of Purity, Peace, Love and Power.

(4) The sources of inspiration and energy--The ultimate source as taught by the Quran is the Divine Spirit, the omnipotent, all pervading Power behind the Universe which is God. He is our strength, our hope and our refuge. Islam entirely discourages reliance on any other power, human or physical. It does not allow the obstinate and wayward will of man to rule his soul. With that high spiritual source as a guide, a Muslim works his way through the world, towards the eternal life.

(5) The goal of our toil--To every Muslim, eternal bliss--a life of faith, virtue and hope, which are the predominating features of spiritual life, is the ultimate goal. Craving for that, he does not set his heart on anything that is temporal, transitory and misleading. He values most a system of life, which, without unduly restraining his natural energies, will lead him to a life of highest moral and spiritual attainment

(6) Consolation and Happiness. A Muslim's consolation and happiness is the One God, submission to His Will, and dependence on His Mercy and Grace.

(7) The last resort is also the same--the Divine which is the End--his sole Treasure and his only Hope.

M. A Qayyum Khan Baqi.

pride in this passage, but I believe that he was here, for once, utterly wrong. The true answer to his question is that so fiery a spirit as he describes can neither proceed from the dust nor be finally subjected to the dust that is so much less than itself"

To me, the idea of wcrk for its own sake and the hope of eternal bliss is one of the highest conceptions that Islam has contributed to the world. By showing the eternal significance of life, it has brought mankind to the greatest height of spiritual vision.

In the year 1933, a Mr. W. Durant of London circulated throughout the world a very intelligent letter on the meaning of life with a few other questions of philosophic and religious interest. The answers received from every type of personality were published in book form. I read the book with deep interest and I have no hesitation in saying that none of the answers could satisfy me nor any one else who was alive to the interpretations of Islam. Some people tackling that problem seemed to roam aimlessly in the dark; others could not fly beyond the basic region of dust and ether. This was mainly due to the lack of deep spiritual vision which again was the result of the absence of any sound spiritual interpretation.

The questions Mr. Durant propounded were :—

(1) What meaning life has for you?

(2) What keeps you going?

(3) What help religion gives you?

(4) What are the sources of inspiration of your energy?

(5) What is the goal or motive force of your toil?

(6) Where do you find your consolation and happiness?

(7) Where in the last resort your treasure lies?

Although the letter bearing these "fascinating and terrible questions" is professed to have been sent to great men of all nations and countries, no Muslim thinker seems to have been approached, as there was no response even from Dr. Iqbal the poet-philosopher of India.

But Stevenson's idea of serving for honour and not for hire exactly corresponds to the teaching of Islam, which says that service is not for God (since He is above all things) but for the worker himself. The Quran has cleared the mental confusion.

لا اکراہ فی الدین قد تبین الرشد من الغی (پ۳ س۲، ۲۵۶)

" There is no compulsion in religion, since the path of virtue has been distinguished from that of vice". (Quran, II, 256.)

What Stevenson calls the " immortality business", is to Islam an absolute fact. It has from the very beginning fixed one Great Centre for all mental and spiritual conceptions.

Our words and our works, our thoughts and our songs turn thither towards that great end. And it has emphatically rejected the idea of death as eternal oblivion. It has inspired the soul and has filled man with hopes of a great future of glorious happenings and peaceful eternity. Browning has reached the vision of the future, in the spirit of Islam, not because it was a happier vision to him but because all the stern facts of life made a demand upon his own conscience and he felt that that demand was for an eternal life.

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

If we reflect upon the pathos and despair expressed by great personalities of the world, we would understand the significance of Hope and Immortality. Says Alfred Noyes—" If once the human race becomes convinced that there is no real ultimate significance, no final aim achieved by all its passionate strivings, then indeed our civilization cannot long be held together. As to the last remark of Stevenson : "How then, is such a creature, so fiery, so pugnacious, so made up of discontent and aspiration, how can he be rewarded but by rest?" he observes : " There is a Roman

Often in moments of solitude I have brooded over the fate of man. His achievements and his enormous success in life have never for a moment led me to believe that the conception of a Power behind the Universe controlling creation, growth and destiny, is a mere mental fallacy. I have found that all earthly life great or small comes to an end sooner or later. If man the noblest of creation has at last to die and crumble in the dust, what is the use of all his achievements in the Chronîcles of Time? Even in our modern age, when a great scientist, a great dictator, philosopher or a multimillionaire breathes his last, we find nothing but silence and helplessness. A very pitiable insignificance broods over his remains with an eternal end of everything related to his world of action. Was such a man merely destined to live for a brief period of time and leave the world behind, sans hope, sans tears, sans everything?

Stevenson in one of his letters explicitly remarks:—

"Yes, if I could believe in this immortality business, the world would indeed be too good to be true; but we were put here to do what service we can, for honour and not for hire. The sod covers us; and the worm that never dies, the conscience, sleeps well at last. These are the wages, besides what we receive so lavishly day by day; and they are enough for a man who knows his own frailty. Nor is happiness, eternal or temporal, the reward that mankind seeks. Happinesses* are but his wayside campaigns. His sail is in the journey and in the struggle. How, then, is such a creature, so fiery, so pugnacious, so made up of discontent and aspiration, how can he be rewarded but by rest?"

With all his reason and intellect, the able writer seems to have fallen into a great error. His remark that "the worm that *never dies*, the conscience, *sleeps* well at last", is a psychological fallacy. Life has no *eternal* sleep. There is no meaning in a hopeless sleep after a short life, a sleep without the hope of a rising morn, a joyous music of a waking heaven? Is life-long fatigue to end in eternal sleep after all?

For example, Jerusalem (Bait'l Muqaddas) was the place (Ka'aba) towards which Muslims turned their faces in prayer (namaz) up to a certain period. When the period expired the Ka'aba was substituted for Jerusalem. Again, he who slandered Muhammad the Prophet was enjoined to perform a sacrifice (Sadaqa.) This injunction was also temporary. When its time was over, it was also discontinued. Similarly business transactions, on Saturdays had been ordained as unlawful (haram) for a certain people. They were declared lawful (halal) for other peoples.

"There was a philosophy (hikma) underlying the command that was first issued. There was a philosophy again in the second command that cancelled the first". After this elucidation of "Nasikh", Nahas proceeds to explain "Bada".

It is a case of "Bada" when a certain decision is made and subsequently abandoned, as when a man orders some one to go to a certain person, and later tells him not to do so. This is a deficiency arising out of human imperfection and is a necessary attribute of man. God is of course free from it.

Thus people endowed with a discerning mind can see that the question of Nasikh and Mansukh are true above all criticism. Nasikh is confined to orders that were *meant* to be in operation for a definite period or merely temporary. As soon as the time expired they were declared Mansukh or annulled. "Bada" on the other hand is open to objection. But God's commands in the Quran have nothing to do with "Bada". Some people have confused Nasikh with Bada but the two are entirely different.

not a preacher but was one who wished to advertise himself. "Ask him if he understands 'Nasikh and Mansukh". The man replied that he did not. Then Ali commanded "If you do not understand what 'Nasikh' and 'Mansukh' mean, get out of our mosque and preach here no more".

To answer the second question it is necessary to know the definition of 'Nasikh'.

"Nasikh" means adjudging something that is lawful (halal) to be unlawful (haram) or *vice-versa*; or what is permissible (mabah) to be prohibitory (mamnu) or *vice-versa*; or declaring an open passage closed or a closed passage open—always with the object of effecting an improvement.

The point here is that there is absolutely no flaw in God's knowledge. It is human knowledge that is weak and deficient; man cancels an order which he issues to-day when he finds that it leads to harmful results. God on the other hand is cognizant of what is best for ***all times***, How can His commands be so ***deficient*** as to call for annulment (Mansukh) when they arefound to be inappropriate?

It is this objection that made certain persons deny the reality of Nasik and Mansukh in the Quran. But the fact is that the term Nasikh does not at all convey such an idea.

It is "Bada" which was rejected by the earliest authorities as will be evident from Nahhas's explanation of the difference between the two. God sent his Apostle sometimes a mandate which in a certain instance was meant to be temporary and not permanent. He specified the period for which this order was to be operative. When the period expired the order also ceased. A full chapter has been devoted to the difference between "Nasikh" and "Bada', which calls for careful examination. God had knowledge of how a thing would terminate. When he gave an order, He, at thesame time knew that that order was meant for a certain period and would be inoperative after the expiry of that period.

NASIKH AND MANSUKH

(BY MOULVI ABDULLA IMADI)

It is Saturday ; five nights of Dhu'l Hajja have transpired, only four more days remain for the advent of Haj. The caravan of pilgrims has already started. Those who have been denied the good fortune are pining in disappointment. It is the three hundred and thirty-eighth year of the Prophet's Hijrat (flight) from Mecca to Medina. Near Fustat on the banks of the Nile an old man sits, buried in contemplation and even in that state of abstraction he is muttering something. The prosperity of Egypt depends on the inundation of the Nile and this is just the season for it.

A way-farer passes by, The grossest ignorance perturbs his mind. He imagines this old man to be a sorcerer practising his black art to prevent the Nile from overflowing, so that prices may go up. In sheer madness he kicks him from behind and sends him down rolling into the river, whose waters—so to say discover the stupidity of the fool and rising in waves cover up the great man in their kindly embrace.

The old man who was thus drowned was Abu Ja 'afar Nahhas whose world-renowned book "A'n–Na'sikh W'al Mansukh fi l Qurani'l Karim is at present the object of my perusal.

Before proceeding to comment on this exalted work I shall answer two questions :—

(1) What importance is attached in Islam to Nasikh and Mansukh ?

(2) What in reality do " Nasikh " and " Mansukh ' signify ?

With reference to the first, it is sufficient to narrate that a preacher was once addressing an audience in the mosque at Kufa and vehemently expatiating on divine punishment ('Adhab) on the authority of the Book of God. There was a hot discussion when the Commander of the Faithful 'Ali–ibn–Abu Talib entered upon the scene and asked who the man was who was thus addressing the congregation. He was told that the man was a preacher. The Commander of the Faithful remarked that the man was

Wide as Creation's farthest bounds,
The Heavenly Garden lies:
Its bounds no eye can circumscribe-
Wide as the Earth and Skies!

The home of purified desires,
Where righteous souls shall find
Presentment of undying bliss
Sense-pictured to the Mind!

Long, long I mused-and then I looked
Deep down into my heart
Till memory brought the fair and foul
Inlaid in every part.

"Thy Heaven is all the good achieved,
Thou never canst forget;
And those foul spots that in thee burn,
Thy Hell-fire of Regret".

I have no power nor will to pierce
The brain of saint or sage;
I ope the Book and see the Truth
Writ large upon its page!

"Earth renders up her dead; they come
And all past deeds review:
Each grain-weight of the foul and false,
As of the pure and true".

Nizamat Jung

QURANIC HEAVEN AND HELL

I thought of pictured Heaven and Hell,
Of horrors and delights,
And mused—till waking fancy brought
To me their sounds and sights.

Is Heaven a garden of delight–
A flaming furnace, Hell?
Built for desires fair and foul?
Who knows, and who can tell?

I paused—imagination dwelt
On every painted scene:
Here was a picture, there, desire;
What meaning lay between?

I met a learned votary
Well–versed in sacred lore.
Wisely he spoke—but I was left
No wiser than before.

And then I sought a modern sage
Of philosophic mind
And hoped in him–(as *he* believed)–
A shining light to find.

And well he spoke–and, roundabout,—
E'en like a sage profound
Subjective and objective stores
He spread upon the ground.

Betwixt the votary and the sage
I wandered long and wide;
Till in the Book itself I found
My only trusty guide.

be your friend in the desert, your society in solitude, your companion in loneliness, guide to happiness, the sustainer of your misery, the ornament among your friends and the armour against your enemies".

The more carefully one looks at the problems of the day, the more earnestly is one convinced, that the complete solution of these problems lies in the faith revealed to the Prophet of the Desert thirteen centuries ago.

K. L. Gauba.

Eighthly, Islam eradicates various injustices of a social nature. Thus the right of a slave to gain his freedom is fully recognized. And, not merely may he earn his liberty, he may lead an army, rule over a state and espouse the best blueblooded maiden in the kingdom. In Islam woman obtains her right to property and inheritance Her relationship in matrimony is placed upon an equitable basis. She is protected against whim and injustice; in certain circumstances, one may claim separation and divorce. Islam also introduces a system of poor relief which is both voluntary, as well as a duty. It is also definite in measure. It is ample enough to maintain the poor, it is small enough, in proportion to income, not to hamper incentive and enterprise.

Ninthly, Islam is a religion which takes account of human nature; that man is not monogamous by instinct, that husband and wife are apt to disagree, that in order to be a good man, it is not necessary to abjure the fineries of life, to starve, to deform the body, to be loyal to a union in which love has ceased to exist, or to resist normal appetites in food and flesh. In Islam it is not necessary to be meek in order to inherit the Earth nor to be a child to inherit the Kingdom of Heaven. You are not required to offer your enemy the other cheek, when every limb of your body is aching to hit back or to obey unjust laws and suffer the infamy of tyrants.

Tenthly and lastly, Islam is the first religion of the world to place the aquisition and cultivation of knowledge before the worship of God. In Islam, therefore, religion and science are correlated. Science is progressive, and hence, just as Islam is a religion for all humanity, it is also a religion for all times. In the eyes of the Prophet to explore the realms of nature and the hidden corners of the universe is not merely a service in the cause of humanity, it is service in the glorification of God. Says he: "He, who leaves home in the search of knowledge, walks in the path of God", and again, "It is incumbent on everyone, male or female to acquire knowledge". "The ink of the scholar is more holy than the blood of the martyr". "Acquire knowledge, it will enable you to distinguish right from wrong, it will light the way to heaven, it will

not a people but a warner has gone among them". The salvation and the mercy of God are not confined to the members of any creed: "Call upon me and I will answer you"; "My mercy encompasses all things". "We will on the day of judgment set up a just balance, so that no soul shall have the least grievance for injustice '. There is no honour by birth, or disgrace in colour, race or language. There is but one criterion of greatness open to all alike: "Surely the noblest among you in the eyes of God is one who is most mindful of his duty". The Prophet also, in a sermon made it clear that "if a negro slave is appointed to rule over you, hear him and obey him". From the examples set by the Prophet and his companions, and the teachings of the former the above dicta are not intended to be mere theories, but to be translated into the actual incidents of daily life.

Fourthly, Islam established a brotherhood among all Muslims. The rule of brotherhood among Muslims was enjoined by the Prophet when he said: "No one among you is a believer in God unless he loves his brother as he loves himself".

Fifthly, Islam is a religion of peace and toleration. The dominant feature of Islam, as its very name implies is the making of peace. A Muslim is one who has made his peace with God and man. Peace with God implies the complete submission to His will, and obedience to the law of creation. Peace with mankind implied the doing of good to one's fellow creatures, "Yes, whoever submits himself to Allah and is the doer of good to others, he shall have his reward".

Sixthly, Islam is not merely the elaboration of a theory, it is a code of practical ethics and a guide to daily life. Duty to God has a place beside duty to man, one's self, one's fellow creatures and the other sex. The payment of Zăkat, the active defence of the faith, the sanctity of contract, the avoidance of usury, wine and unclean food, fair dealings with women, slaves and orphans. These are some of the positive mandates of Islam. The behest that the noblest is the one who is most mindful of his duty is equally applicable in this aspect of Islam. And therefore,

Seventhly, the reward of Islam is based on conduct not upon mere belief.

literary inspiration, but also a compendium of moral and social laws. It was the only miracle to which the Prophet laid claim. It became at once the breath of God in the flickering embers of human life. In my book "The Prophet of the Desert" I have adduced ten reasons upon which Islam claimed and still claims to be a message for humanity at large. These, I think, may appropriately be reiterated to day when we are considering the achievements of the founder of Islam.

Firstly, Islam may boast of a characteristic peculiar to itself, namely that in order to be a good Muslim, it is not necessary to reject the truth or the veracity of other religions revealed to the world before the Quran. The Quran does not presume to set out new ideas, not already known to mankind. Its mission is to preach the truth of the oneness of God and the unity of His Creation, in its simple naked beauty. It is a Book of "pure pages, wherein are all the Scriptures".

Secondly, Islam is a religion easy of comprehension. The child or the man of wisdom may equally delight in its simplicity. It is not burdened with dogma, contrary to logic or reason. There are no far-fetched theories of the transmigration of the dead; there are no miracles which abuse science and common understanding. There is no need for heart and head to tread different paths. A Muslim can avow his faith without insulting his intelligence. The main principles of Islam are summarized in a verse of the sura Al Baqrah, five principles being indicated-three of belief and two of practice. A Muslim is required to believe in the one God, in the truth as revealed in the Quran and the scriptures that have preceded it. In the practical issues, a Muslim is enjoined prayer and charity in its widest sense. To be a good Muslim, the practical is as important as the theoretical, mere belief being insufficient. Over and over again the Quran has emphasis upon those who believe *and do good*

Thirdly, parochialism or any notion of the favoured nation or the chosen people has no place in the teachings of Islam. The doctrine of a common humanity is the corollary to the doctrine of the one God: "O man! We have created you all, of the male and female, and made you tribes and families that you may know each other" "There is

admired good qualities in others. He was ever ready to admit a fault or an error; he was not ashamed of a just rebuke, whether by man or by God. His most estimable quality was that in his own estimation he was no more than a mere man.

For the first time in history, Muhammad established a practical order of brotherhood, replacing ancient feuds by sacred bonds of union. He and his armies fought with only two possible alternatives, martyrdom and victory. He could call for any sacrifice and converts to his faith would suddenly be transformed into ardent and devoted Muslims. Profound in his knowledge of men, he sought out and attracted to his creed the bravest and most brilliant of his enemies. It was thus in so short a time that Islam was transformed from a petty state in Medîna into a mighty empire, and the banners of the faith were carried triumphantly into Egypt, Persia, Spain and to the banks of the Indus. Such was the enthusiasm that the magic of Muhammad raised.

Among the major problems, which confront the world to-day, the most important are those relating to nationalism and internationalism, the mingling of the sexes and the breakdown of the marriage relationship, the conflict of autocracy and democracy, capital and labour, the rejection of God by great multitudes of people, empty churches and starving millions. This is not the first time in history that man is tired of God, is confronted by major problems in menacing array. It appears more than a mere accident that Europe and America should be eagerly debating the pros and cons of polygamy, easier divorce, distribution of wealth of great families by more equitable rules of inheritance, the rights of women, brotherhood among different peoples, elimination of prejudices of class and colour, collapse of the economic system as the result of borrowing and lending of money at interest. Almost identical problems were before the world towards the close of the sixth and beginning of the seventh century.

It is interesting after thirteen centuries and over, to recall how the simple Prophet of Arabia led his caravan through these difficulties and how the Holy Quran became in the Islamic world, not only a splendid

Why I Embraced Islam.

Of all the great teachers that the world has hitherto seen, Muhammad (May the Peace of Allah be upon him) was the only one, who could lay claim to have had, not only the opportunity of expounding theories, but also the opportunity of testing those theories in practice. Poor Jesus Christ expressed the noblest sentiments on charity and forgiveness; but it was never Christ's good fortune to have his enemies reduced to impotence before him. Mani, Zoraster and Buddha had much the same luck, and it was not until their death, that any large body of people attempted to understand or follow their preachings. Islam, on the contrary, grew from the chrysalis to the finished product in the life-time of its Prophet Muhammad, who in distinction to other Prophets before him, passed through all the phases of life, from orphan to king, from idealist to the man of the world. His amazing career embraced the positions of a son, a father, a husband and a neighbour, a tradesman, a preacher, a persecuted fugitive, a friend, a warrior, a conqueror, a judge, an administrator, a maker of laws, a statesman, a reformer and eventually a powerful emperor. It is not necessary therefore, in estimating him or his work, to confine ourselves to teaching and sentiment; we can judge him by his actions and set him in the balance against his deeds.

The multitudes who accepted the faith of the One God, at the hands of the Prophet, were not entirely persuaded with the brilliance of his military achievements. They were much more impressed by the man who sat before them in the plain garb of a common Bedouin, who by his talk and deeds convinced them that he was never intoxicated with victory; who in triumph and defeat, looked up to his God in the same spirit of humility and devotion, whose confidence in his Destiny was never shaken and who translated the teachings of his faith into the alphabet of daily living. While his living was simple, he did not pervert his nature (or expect others to do so) to the abnegation of the good things of life; he gave love for love, was a warm-hearted friend, a tender husband and a fair master. As a ruler he was exemplary; he was charitable and merciful almost to a fault, and had a special corner in his heart for the indigent, the slave and the unfortunate. He had an open mind and

Lord of the Worlds who is the Creator and Sustainer of the Universe and is therefore a source alike of Mercy and Providence to all mankind. As he wishes to recount His qualities, only two of them readily suggest themselves to his mind. The quality of Mercy and the quality of Justice. To him, the picture of Divinity is mainly the reflection of these two attributes. His knowledge finds expression only in terms of these and nothing else.

He bows his head in all meekness and humility and acknowledges his state of submission and reverence. He says, "Thee alone do we worship; Thee alone do we ask for help", By thus bowing in adoration and supplication, to one single and supreme Being, he rises superior to all world forces and human sovereignties. He may not henceforth prostrate himself at any threshold. No other power can, after this, instil any fear in him, nor will his hand be stretched out before anyone else, for aid or assistance.

Further, he prays to God to lead him along the Right Path. That is his only desire. But what is that Right Path? Not that, which is claimed exclusively by any particular race, nation or religious group! Rather, it is the path which all messengers of God and all righteous servants in every age and country have trodden.

In the same strain, the devotee seeks refuge from all courses that lead men astray. Here again, there is no mention of any special race, nation or religious group. He seeks to avoid all paths that were trodden by those who went astray.

What he seeks therefore is universal welfare–the welfare of all mankind and what he seeks to avoid is all evil–the evil common to all humanity. There is no trace or shadow in his mind and soul of any differences and distinctions.

What impression does such a religious attitude leave on the human mind? What type of man will emerge from a mould of this nature? Two things are certain. His conception of Divinity will signify the worship of a Being who is the embodiment of Universal Mercy and Justice and he will represent a type of manhood free from all limitations of race, nation or sect–a picture of a Universal Man.

This is the spirit and essence of the Quranic prayer.

M. Rakimuddin.

THE SPIRIT AND ESSENCE OF THE SURA-I-FATIHA OR THE OPENING CHAPTER OF THE QURAN.

(TRANSLATED FROM THE TARJUMAN-UL-QURAN OF MOULVI ABUL KALAM AZAD.)

بسم الله الرحمن الرحيم

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Lord of the Worlds.	الحمد لله رب العلمين ۝
The Beneficent, The Merciful	الرحمن الرحيم ۝
Owner of the Day of Judgment	مالك يوم الدين ۝
Thee (alone) do we worship, and Thee (alone) do we ask for help.	اياك نعبد واياك نستعين ۝
Show us the straight path,	اهدنا الصراط المستقيم ۝
The path of those whom thou hast favoured;	صراط الذين انعمت عليهم ۝
Not (the path) of those who earn Thine anger nor of those who go astray.	غير المغضوب عليهم ولا الضالين ۝

Let us for a brief while take a comprehensive view of the teachings of the Sura-i-Fatiha. Let us find out the mental impression made on us by the spirit that underlies the religious faith and attitude of its seven verses.

The chapter is a prayer. If this prayer be constantly repeated day and night, by the heart and tongue of a person, what will be the state of his mind?

He will be sounding the praises of God, not of the Being who is simply the God of some race, nation or religious community, but of that

My learned friend, do not let thy learning be soiled when thou dealest with men of this world. Lose not thy valuable treasure for cheap material gain. For none can give thee what thy lot does not contain. If thou dost get anything, it was but in store for thee. Wait with patience. And through their very hands, shalt thou get thy honourable due.

Alas, that thou shouldst think that he who is himself in want could give thee bread. He who begs of others could give thee charity. Nay, my friend, dedicate thyself to the service of God. Ask not a reward of Him. He does not need thy want to be explained, says He.

But thy very heart should be occupied with His thought. It is no use if merely the lips utter His name. The truest remembrance of God is the remembrance which engrosses the mind. And this thou shouldst attain, says the Almighty.

Concentrate thy thoughts on Him until He turns His attention to thee, and then shalt thou be rendered free from all thy sins, and shall thy devotion be pure. Thou shalt no more depend upon others, nor shalt thou beg of them. One, and only one will be thy object. Others shall vanish from thy mind and thou shalt have the keys of Heaven in thy hands.

Thou wilt be His friend. He who is the friend of God is His and His alone. Once His friend, no more wouldst thou crave for the friendship of others. His affection, none can replace in thy heart. His love will fill every atom of thy body, and thou shalt be engrossed in His love heart and soul. Thou shalt be free from the shackles of custom and socety. And when thou reachest this stage, thou shalt be His beloved servant.

Does thy wisdom enable thee to see and know Him? Thou hast never been to Him before. But soon shall thy turn come. And death shall part thee from thy friends and take thee into His presence. Strive therfore, to be of those who would not hate to go before Him. Try to send something in advance Welcome death. For thou wouldst find with God what thou hast never found on earth.

Translated by a Qadri.

A SERMON

BY

HUZARUTH GHOUSE AZAM SYED ABDUL QADIR JILANI

(545 A H.)

Thou hast read enough. Begin to act. Act, and act with sincerity, for herein lies thy salvation.

Thy duty is not merely to read and acquire knowledge. Thy duty towards God is to serve Him through action. But thou hast ceased to pay Him heed. Thou hast lost thy sense of shame, and thou dost not realise that He is the Almighty.

Act, and in thine actions, be not selfish. Give and receive, but in the name of God. Realise His presence in all thy deeds. Do as He bids Follow His will in all thy actions, and His knowledge will be thine.

But we are still asleep. Lord, wake us up!

If thy actions are sinful, thou shalt be punished. But if thou dost repent and ask for forgiveness and help from God, thou shalt be safe.

Troubles do come. But pray to God for patience. Pray to Him for guidance. Pray, until thou couldst bear to leave thy affairs entirely in His hands. There shall be no fear then for thy soul, though thy body may be in danger. There shall be no fear then for thy inner self, though thy form may suffer. Thy property may be in risk, but never thy faith. Suffering shall prove a boon to thee and never a misfortune.

Sayest thou that thy contentment lies in serving God and His prophet ? But thy deeds do not show it. Thou art a liar therefore, and as such, thou art mean here in this world, and shalt be so after thy death and shalt be no less detestable than others who sin.

found. For there could be no clash in carrying out the commands of the One God when His commands are the same for all. No differences would arise, and no evil consequences would follow, and there would be no need for strife and warfare, in pursuing the path of righteousness.

How beautiful would the world be to live in—the abode of peace and tranquillity, a paradise on earth, and its inhabitants an answer to the protest of angels! The trouble is we are jealous about our religions. Whatever their defects, we do not wish to renounce them. A radical change in the angle of our vision is essential. We must realise that a religion to be true must come from God. If this is realised, we would no more stick to our religions simply because our forefathers did so and we would no more pride ourselves on them.

We need therefore to examine the truth of any religion with the same diligence and fervour with which we have been following our own religions. It is the claim of the Holy Quran that it alone presents the true religion which is fit to be adopted by the whole of humanity. It was because of this that the Holy Prophet invited the monarchs of his time to accept Islam.

The truth of the Quranic religion brought thousands into the fold of Islam at its advent, and it is its truth that has kept it a living force even now, and will keep it so to the end of this world.

It is possible that other religions may claim the same truth for themselves, and no impartial person should hesitate to examine them. But in examining, the following four points will have to be kept in view:

(1) Is any other religious book so comprehensive as the Quran?

(2) Does any other Gospel guide us in the affairs of *this* world as well as the next, and does it furnish us with a complete code of life?

(3) Is there any other religious book besides the Holy Quran, which acknowledges *all* other Gospels and Prophets sent by God?

(4) Has any Revelation been sent by God *after* the Quran?.

If the reply to all these questions is in the negative and if the Quran satisfies us regarding these points, then why should we hesitate to accept its claim?

بسم اللہ الرحمن الرحیم

THE QURANIC WORLD

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THE QURANIC MOVEMENT.

How correct is the statement of the Holy Quran that originally the whole world had but one creed! The differences arose later, and they have now become the greatest curse to mankind.

There appears little hope that the evils which have grown out of communal, racial and national distinctions would ever be eradicated. The task is apparently beyond human power. Philosophers and politicians will not think of undertaking it. And for great religious reformers too, its accomplishment would be difficult, unless, they know the secret that lies in the *unity* of creed and strive to attain that unity.

The ills of humanity can only be removed by attaining that unity of creed, which marked humanity at the start. And the common basis necessary for its attainment is "THOUHEED" (belief in the unity of God) which has been prescribed for us by the Holy Quran. This belief according to the Holy Book, is common to all revealed religions. The Holy Book invites us to accept it, to cling fast to it and to regulate our actions in conformity with it, serving only one God, and bowing only before Him.

Belief in the unity of God is the soul of religion. If the soul is discarded, if our belief is not firm, our religion is base. Next in importance to belief is *submission* to the will of God, wherein lies the real test of our belief.

The commands of God are the same for all humanity, for human beings are all His creatures and He has no reason to differentiate among them. Accept them, and the remedy for present day evils will easily be

CONTENTS

GOD SPEAKS TO THE WORLD.

—o—

O mankind! A similitude is coined,

So pay ye heed to it:

Lo! those on whom ye call beside Allāh

Will never create a fly though they combine

Together for the purpose.

And if the fly took something from them

They could not rescue it from him.

So weak are (both) the seeker and the sought :

They measure not Allah His rightful measure

Lo! Allah is Strong, Almighty.

Allah chooseth from the angels messengers,

And (also) from mankind

Lo! Allah is Hearer, Seer.

Al-Quran, Surah XXII vs.73—5.

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ن هو الا ذكر للعلمين ۰ ۸۱ تكوير ۳۰

This (Quran) is naught else but a reminder unto all nations. (Quran Ch. LXXXI. v 27).

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